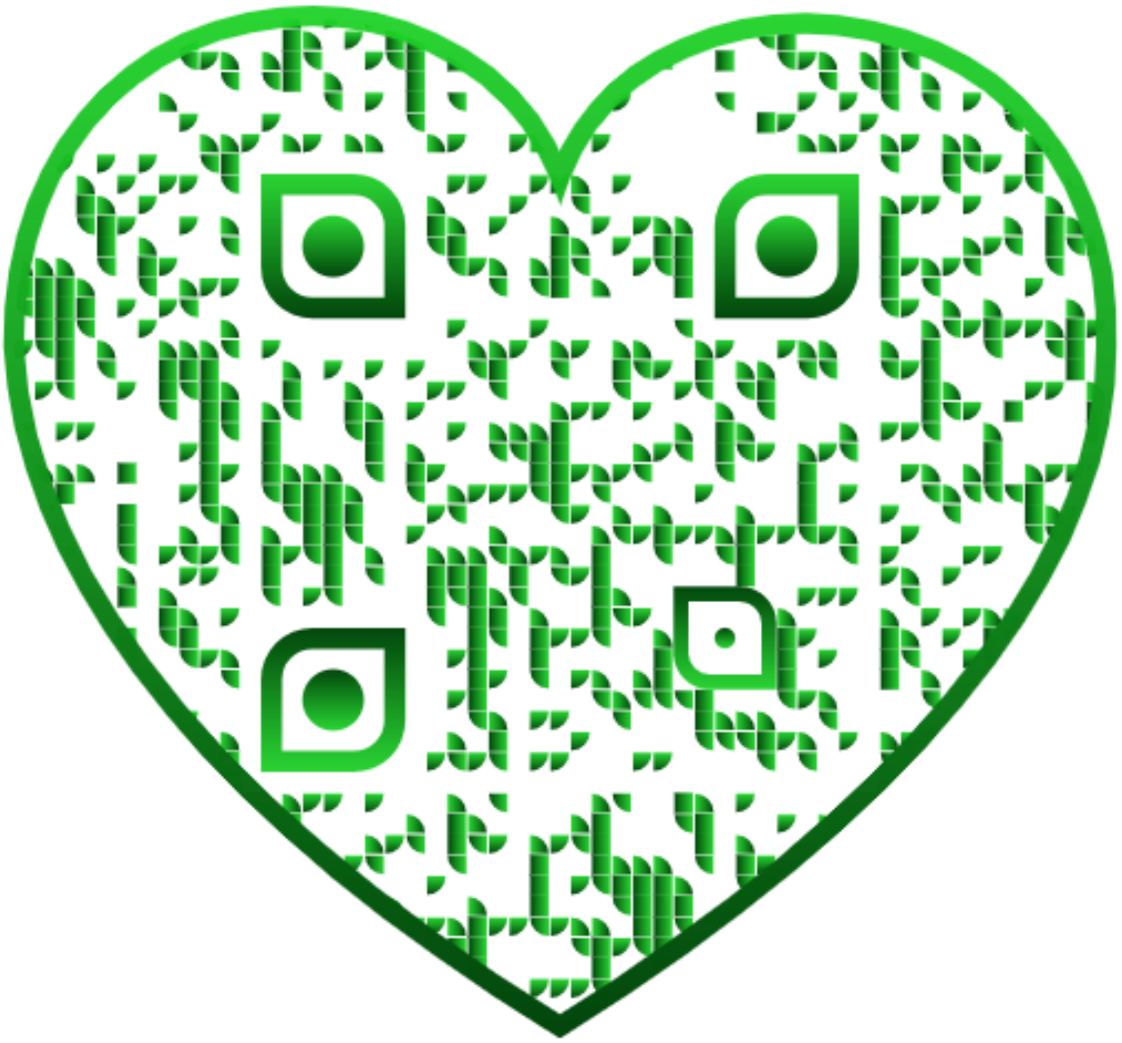
Lucifer's Lodge:

Satanic Ritual Abuse in the Catholic Church

WILLIAM H. KENNEDY



Introduction

Satanic Apologetics and the Church Sex Abuse Scandal

THERE IS a branch of Christian theological studies called "apologetics," which is the art of refuting criticisms directed against the orthodox interpretation of Christian scripture. Unfortunately, many people whose religious interests could be classified as 'occult' also feel the need to resort to "apologetics" when confronted by an orthodox Christian with the "Satanic" nature of their beliefs. They claim that there is nothing "Satanic" or "Luciferian" about their interests, and that the Christians are simply "misinterpreting" an ancient tradition that predates the concepts of both Christ and the Devil. Some even claim to be more truly 'Christian' than their detractors, throwing around New Age terms like "Christ-consciousness."

The worst perpetrators of "Satanic apologetics" are those who openly call themselves "Satanists," especially members of the Church of Satan. These people claim to speak for the Satanic tradition, and yet they relegate Satan to the position of an "archetype" with no real existence. To them, Satan merely represents 'intellectual rebellion.' Their beliefs are, at bottom, atheistic, and if they worship anyone, it is themselves.

What is really annoying is how Church of Satan members assume that all other followers of Satanic traditions are like they are. Thus the practice of Satanic apologetics spreads to the "debunking" of phenomena like Satanic human sacrifice, Satanic Ritual Abuse, and Satanic conspiracy theories. Recently, a Church of Satan representative appeared on Linda Vester's 'Dayside' show on Fox

News, debunking the notion that Laci Peterson could have been killed by Satanists. Real Satanists, she argued, are abstract philosophers, embracing a system of self-empowerment. Real Satanists have no desire to kill anybody. Real Satanists don't even actually worship Satan. This woman could not conceive that a group of people who call themselves Satanists, or that are perceived as Satanists by outsiders, might exist who do not share her abstract notions about the "Satan archetype." She could not conceive that such a group might exist, perpetuating the ancient religious traditions of our ancestors: traditions that at one time definitely included both human and animal sacrifice, and that would most certainly be perceived as "Satanic" today. People like her believe that Satanism, instead of stretching back to antiquity, was invented out of a vacuum in 1966 by Anton LaVey in Southern California. Such a claim, of course, flies in the face of the numerous cases of murders committed by people who later admitted to being motivated by Satanism. While such cases are not epidemic, they certainly do take place. There are also hundreds of murders that take place in Africa every year as sacrifices to traditional African gods. Similar animistic religions prevail throughout the Third World, and in many cases have spread to the First World as well. And while the number of human sacrifices taking place in the First World is undoubtedly limited, the number of animal sacrifices made in the name of Voudon and Santeria is too high to be counted. While the participants might not label themselves Satanists, they are certainly worshipping demonic beings, and their practices are perceived as such by outsiders.

But Satanic apologists will still tell you that nothing like this ever takes place. I have heard similar arguments about Satanic Ritual Abuse. While it is true that many of the alleged "victims" of SRA who have gone public have since been proven to be lying, delusional, or both, to say that such a thing "never happens" is to ignore numberless incidents of bizarre human behavior. Furthermore, it is no real secret that "sex-magic" rites, including the practice of sexual aberrations, have formed part of certain occult sciences from the very beginning. The practices of the priests of Babylon, Egypt, Greece, Rome, and India all involved sex rituals, with temple prostitution as an integral part of their tradition, as

did those of the priesthoods of numerous other cultures. Judaism and Christianity were really part of a comparatively small minority of religious traditions in the ancient world that did not include, overtly at least, the practices of human sacrifice and sacred sex—though the same can also be said of Confucianism, Buddhism (at least in its original form), Islam, and probably Taoism. Throughout the Old Testament, the priests of Israel are shown struggling desperately to keep the public, the monarchy, and even their fellow priests pure of the religious taint of the heathen gods of their neighbors—an insurmountable task given that they were confronted with a perpetual onslaught of overwhelmingly persuasive influence. This was especially the case whenever the sons of Israel made wives or concubines of the women of heathen nations. Wise King Solomon is famous for having dabbled in the magical arts, but he is equally well-known for his exceptionally large harem of foreign women. It perhaps goes without saying that the sex practices of these ancient cults rarely stayed within the bounds considered acceptable by modern standards. Homosexuality, bestiality, incest, and group orgies were common, and there was certainly no age restriction on the participants, nor any requirement that the participants be consenting. Rape was common, and the murder of the victim before, during, or after the sex rite was common as well. Infanticide or abortion was not an uncommon end for the unhappy fruits of these unions. In other instances, the children were raised with privileges, as the divine offspring of the god to whom the ceremony had been dedicated.

Indeed, the tradition of sex magic begins with the myth of a mating between gods and humans. I speak, of course, about the interbreeding between the "sons of God" and the "daughters of men" recounted in *Genesis* 6. This incident is elaborated upon greatly in the *Book of Enoch* and other apocryphal texts, where these "sons of God" are also referred to as "the Watchers," and are described as fallen angels. the *Book of Enoch* portrays the Watchers as being consumed with lust upon the sight of human women, and describes how, as they descended from Heaven, "their parts of shame hung down like horses."

According to the mythology of certain modern day "Luciferians,"

the Watchers, or "Nephilim" as they're called in the Bible, were of a much higher level of sexual potency than human males, capable of having limitless orgasms without the "male refractory period" that prevents most men from achieving this. They claim that the Watchers taught human females how to enjoy multiple orgasms as well. *The Book of Enoch* and other texts seem to make similar assertions. The children born of these unions between angels and human women were described as "giants" in some instances, and in others designated as word "Rephaim." The Watchers were accused by God of teaching women sexual abominations they had never before known, and of introducing them to the use of makeup and jewelry, by which means they went about seducing human males. Thus was rampant promiscuity and fornication spread through the land, forcing God to bring about the Flood, to wipe the earth clean of this pestilence.

But it was not only heterosexual unions, according to this belief-system, that interested the Watchers and their sons. When in *Genesis* the two angels visit Lot in the land of Sodom, the local inhabitants become consumed with lust, and besiege Lot's house, demanding to be allowed to sodomize the angels, whom some writers identify with the Watchers of the *Book of Enoch*. Something about their very appearance inspired this desire in the Sodomites. A similar scene occurs in the *Book of Judges*, where a young Levite goes to visit a friend in the land of the Benjamites (descendants, according to the same theory, of the Rephaim). A group of Benjamites called the "sons of Belial" again besiege the house, demanding homosexual intercourse with the Levite. The Watchers and their descendants, according to this "Luciferian" myth, are associated with promiscuity of every sort, which was brought into the world by them in the first place. The origin of sexual perversion, according to this myth, is Satan, the original Incubus, from whom it was passed on through the generations to his modern day progeny.

Sex mysteries can be found embedded within the rites of witchcraft, Satanism, certain Gnostic sects, and secret orders such as the Ordo Templi Orientis, the Dragon Order, and many others too numerous to be named. The idea of sex magic begins with a sim-

ple concept: that the union between a man and a woman can, through spiritual practices, be used to mimic intercourse with divine beings. But sex magic includes within its repertoire every sexual act imaginable. Homosexuality, bestiality, incest, pedophilia, sado-masochism, and the like all have their value within the rites of sex magic, as practiced by various groups throughout the centuries.

Perhaps one of the reasons behind the practice of sexual abominations in occult rituals is this: the belief that Lucifer's fall from Heaven, the punishing Deluge, and the curse upon Lucifer's descendants, were precipitated by such an abomination—the "interracial" mating of gods and men. The practice within the context of a sex magic ritual of other sexual acts believed to be offensive to God may be a re-enactment of this original "sex crime," which Luciferians or Satanists see rather as a sacred act, resulting in a race of humans whose ancestry is semi-divine. It goes without saying, then, that any child made to participate in, or even made to witness, rites of this sort might feel, upon reflection, that he has been a victim of Satanic Ritual Abuse. And in many cases, I am sure that such a label would be most appropriate.

But what is the ultimate purpose behind the perpetuation of these Satanic traditions by the various secret societies that practice them? Evidence points to a concerted effort for world domination: the "New World Order" plot of modern conspiracy theories, an agenda that is right in line with the traditional idea of Satan as "Prince of This World."

This, again, is something the Satanic apologists have always refused to admit. They claim that Satanists reject the ambitions of power and money, that they have no wish to dominate others, but want only freedom for all mankind. They claim that it's just not possible for a large Satanic conspiracy to be kept secret long enough to work, because of the fickleness of human nature. Still others claim that Satanists are just rebellious teenagers, and that nobody in any position of power is actually a Satanist. But if one actually reads the texts published and embraced by Satanists and other occult groups throughout the centuries, one finds a clear

value placed on the possession of worldly power for members of their own kind, and allusions (some vague, some direct) to the creation of a global Luciferian empire.

To be fair, most of the personal testimonials floating around today by those who have supposedly seen in action the "Satanic Illuminati that controls the world" are indeed questionable. But the overall notion of the Satanic conspiracy most likely is not. It is well known that many powerful people, both today and throughout history, have been members of occult secret societies, practicing the Luciferian traditions that many of them believe ultimately derive from the fallen angels.[1] And the groups to which these people belong do appear to embrace a long-term plan, not only for world-domination, but for the restructuring of the world's institutions along the lines of their own religious ideals—ideals that are, at bottom, Luciferian. It would be hard not to admit that the world they appear to be making shockingly resembles the biblical description of the Antichrist's kingdom. Most notably, they want to put the members of their own Luciferian bloodline—those who believe themselves to be descendants of fallen angels—in the driver's seat of a global government.

It follows, then, that one of the necessary elements for those who would construct the Antichrist's kingdom would be the creation of a Satanic church, and the conversion of the world's populace to a Satanic religion. But they would not wish to create a truly "new" church, wiping the slate clean and starting over. They would not for instance push for everyone in the world to join Anton LaVey's Church of Satan. It makes sense that they would rather infiltrate and exercise control from within a church that is already in existence, and that has already solidified its power-base globally. No church fits this description more perfectly than the Catholic Church, which was for centuries the most powerful force in the world, and in many ways still is. Malachi Martin, in *Windswept House*, claimed that such forces, with world domination as their

1. Father Malachi Martin, whom William H. Kennedy knew and worked with to investigate pedophilia and Satanism in the Catholic Church, claimed that the Luciferians he was aware of almost always belonged to the economic and/or political elite.

goal, have already made deep inroads into Roman Catholicism.

The establishment of the Church of the Beast is foretold in the 17th chapter of St. John's *Revelations*:

> "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
>
> "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.
>
> "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
>
> "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. . . ."

The idea that there is Satanism in the Church is really not far-fetched. We know it is likely that the Satanic conspiracy is plotting to infiltrate the Church. In addition to those Satanists who join the Church as part of the conspiracy, there will be those who originally join as devout Catholics but for one reason or another later become involved in Satanism. They may have faltered in their faith at some point or become fascinated with the occult, and upon confessing this to a fellow priest in the confessional, a priest with Satanic connections, may be invited to join one of the secret cults that many believe are operating within the Catholic priesthood. It is easier for a priest to become attracted to the occult than it is for the average person. A priest performs actions every day the he believes to be supernatural: prayer, communion, confession,

penance, and numerous other rites. Thus they may be tempted to learn how to manipulate the powers of demons in the same way that they believe they are manipulating the powers of angels, the saints, or God. Those who serve in certain departments within the Church would be particularly vulnerable to such temptation—for instance, those authorized to perform or participate in exorcisms. Having seen first-hand the power and reality of demons, some probably cannot but wonder what it would be like to use that power to obtain their desires. And through performing exorcisms, they may feel they have learned how already.

In summary, Satanism has always been a dark cloud lurking in the background of the Roman Catholic Church. That cloud is in the process right now of overshadowing the Church, of overwhelming it with its power and taking control. Meanwhile the Satanic apologists, including those who pose as spokesmen for the Church, are working overtime to convince everyone that there is no such thing as Satan, and most especially no Satanic conspiracy, urging us to ignore the sulfurous odor that lingers around the current Church child abuse charges. Unfortunately, people are all too willing to ignore the obvious, and to stay within the safe cocoon of their belief that the rape of their children by priests is not part of a larger, more sinister pattern. It is this attitude that could soon allow Satan to take control of the Papacy itself, if nothing is done to stop him. Within the pages of *Lucifer's Lodge*, author William H. Kennedy has defrocked the Devil, unveiling for us all the unpleasant truth about the present state of the Church. Let us just hope that it is not too late.

Preface

Looking for Lucifer's Lodge

IN EARLY 1996 I FOUND MYSELF in the New York city living room of the famous theologian and novelist Father Malachi Martin. I had come to gather information on the aging priest's life for a book on traditional Catholic curates, which I was considering writing. The idea for the book had been suggested to me by Dr. Rama P. Coomaraswamy, MD, who then arranged a meeting with his close friend Fr. Martin, who would be prominently featured in the proposed book. In the course of the interview, Martin made a suggestion for a further writing project that I found quite stunning at the time.

Martin told me that he had solid information that Boston's prelate, Cardinal Bernard Law, was complicit in the operation of a ring of pedophile priests, some of whom were practicing Satanists. In the course of the next twenty minutes Martin outlined the evidence he had obtained concerning Law and other prelates in the American Catholic Church. He said that some of his sources in the Vatican reported that a major cover-up was afoot in Boston involving the Church, which was paying off former victims for their silence and using forms of intimidation to quell others who suffered under these vile priests. He told me of letters he received from victims in Boston, some of whom had suffered under the nefarious activities of a group of Devil-worshiping Catholic priests.

Martin went on to mention that he and his colleague Father Charles Fiore were gathering a central list of offending clerics and their complicit superiors and he said that he wanted to network in

order to establish investigative contacts in each city where the major reports of satanic pedophilia among priests were originating. Martin suggested that I begin researching this cult in Boston, as I was from Massachusetts and could "get a better pulse on the situation."

My first impression of this odd suggestion was one of extreme skepticism. I remembered philosopher John Hume's much used dictum that (in my paraphrase) "an extraordinary claim requires extraordinary evidence," and stated that such a cabal could never be kept secret in Massachusetts where gossip (good, bad, and ugly) is the order of the day in the lives of the faithful. I claimed that the Archdiocese in Boston has had a few sick priests who abused children, like Father James Porter, but that the system eventually weeded these people out of the Church and away from ever being near children again.

Martin asked me to make some inquiries in Boston on my own, claiming that the over-arching nature of this Catholic cabal of Satanist pervert priests would reveal cracks in the walls of what he referred to as "Lucifer's Lodge." He asked me to suspend judgment, search out the facts for myself, report any findings back to him, and, if I found enough hard evidence, write a book on the subject. Martin offered help me promote the book on a variety of nationally syndicated radio shows if I chose to write a book on this seemingly odd topic.

After returning to Massachusetts and undertaking some quite casual investigative reporting, I could find no one who had heard of such activities in greater Boston. I relayed this to Martin in various phone conversations, to which he always replied that the cover-up was still in play and that the situation was so bad that the pedophile cult in the Church would soon explode into the popular media. Although I doubted that a large-scale cover-up was possible I suspected that Martin's theory might be true on a far smaller scale among a few sick clerics. The Chancery, so I thought, would not allow such a large-scale operation to exist, for the moral implications of such a cover-up would compel Cardinal Law to destroy any such cult in his archdiocese.

To be perfectly honest, I thought various pranksters were sending Martin false letters about Satanism. This often happens to Christian clergy who specialize in anything demonic, such as radio evangelist Bob Larson, who was constantly hoaxed on his live show.

Over the next few years I kept in regular contact with Martin by phone and paid him a few more visits in New York. He at first considered expanding my chapter on him into a full biography, but later decided to abandon the project, telling me he did not want to spend his twilight years defending his life and would rather put his energy into writing a final book concerning the New World Order. He asked me not to write anything about him while he was alive, but did request that I write a response to any critics who tried to smear his reputation after his passing, using the biographical materials he had given me.

I greatly respected the elderly priest but at that time did not agree with his assessment of the Satanist priest ring in the Church. I feared probing too deeply into Church affairs, recalling the Satanic Panic, which erupted in Massachusetts in the 1980s. I had watched in horror as members of the Amirault family were sent to prison for practicing Satanism and child abuse at their day care center in a Boston suburb. I trembled when I recalled the talk of restoring the death penalty in Massachusetts for satanic ritual abuse, thinking that the witch hysteria that plagued Salem in the 1690s was returning to the Bay State.

I thought that the sort of cabal Martin spoke of was too big for any group of conspirators to keep a guarded secret for very long. After Martin died in 1999, there was not much talk of this satanic ritual abuse cult in the Roman Catholic Church. I thought the matter was dead. I was sorely mistaken.

January 6, 2002 began as a normal enough day. As an early riser I generally retrieve the morning newspaper just after its delivery at my door. After I settled down with a cup of tea to read *The Boston Globe,* the headline made my jaw drop: *Church Allowed Priest Abuse for Years.* The article recounted how Father Paul Shanley

sexually abused boys, and reported that an active conspiracy was in play to protect a variety of sexually degenerate priests. This was not some underground rag or conspiracy newsletter—this was *The Boston Globe*, one of the most respected newspapers in the world. The paper later won the 2003 Pulitzer Prize for public service for its coverage of the priest crisis.

The next year saw a whirlwind of media coverage concerning Law and his complicity in the protection of over 100 alleged degenerate priests in his archdiocese. News from other nations revealed the international scope of the priest pedophile ring, which operated with the protection of the Vatican. Law was forced to resign within two years of the initial *Globe* report, and Bishop Thomas Dupre of Springfield, Massachusetts was likewise forced to resign and faces criminal charges for the rape of two children.

I attended some spontaneous protests that began outside the Cathedral when Law was conducting services and got to know some victims. A few began telling me of their experiences, which fit the picture Martin had outlined. One man told me about being abused in a Catholic boy's home in what he called "the black room," a ritual chamber used by priests to rape young boys. Another man who also lived at this home told me about certain devilish practices that occurred in the black room. After reading Irish journalist Alison O'Connor's book *A Message from Heaven* (2000) about the priest crisis in Ireland, I learned that a certain Irish priest also used what his victims (who referred to themselves as "survivors") called "the devil's room" to molest children.

There seemed to be a network of these *ad hoc* ritual chambers used by Catholic priests all over the world. This was all very hard to assimilate.

As more and more reports of sexually abusive priests came out in the popular press, more and more cases of what can only be described as satanic ritual abuse emerged in the popular media. The complicity of the Church hierarchy made it a full-blown cabal, and the cases of ritual abuse revealed that this conspiracy was satanic in nature.

After over a year and a half of collecting data and interviewing victims and social workers, I decided I would heed Martin's advice and write the book you now hold in your hands.

The first chapter deals with the Satanic Panic, which began in the 1980s and sent innocent men, like Gerald Amirault, to prison on trumped-up Satanic Ritual Abuse (SRA) charges. Those who want to know "where's the beef?" on Catholic SRA can skip this chapter and go straight to the second chapter on Father Sean Fortune, where their hunger will be satisfied. Chapters three through seven deal with Boston Archdiocese SRA cases that have come to light since January 2002. The murder of Father Alfred Kunz is covered in chapter eight, and chapter nine deals with the dynamics of brainwashing and SRA. Chapter ten reviews the nature of this cabal by employing Martin's accurate analysis of the situation we face concerning satanic ritual abuse in the Catholic Church.

My primary sources for this study are the *Boston Globe*, *Boston Herald, Boston Phoenix,* and *Irish Times* newspapers. I conducted interviews with seven verified victims in August of 2002—all of whom I had met at the protests in front of the Holy Cross Cathedral in Boston. For legal and personal reasons, these victims have asked to remain anonymous and I will respect this. Their testimony concerning the abuse they faced corroborate established facts from mainstream news agencies. A former Protestant church youth social worker whom I interviewed concerning a satanic cult going by the name of the Process Church likewise wishes to remain nameless, as members of this sect still live in the vicinity of his home and he wants no conflict with them. Another source who contacted me concerning the Process Church's activity wishes to remain anonymous as well.

My theory concerning the history of the cult that appears throughout this study remains to some extent conjectural, and is not offered as fully established. It is more a vehicle to stimulate debate on the origin of this strange sect within the Church of Rome.

It must be categorically and emphatically stated that this study

does not comprise a blanket indictment of Catholic priests. The vast majority of Roman Catholic curates *keep* their vow of celibacy and never have sexual relations. Father Malachi Martin—himself a lifelong priest of the Church of Rome—claimed satanic pedophile priests constitute only about one to two percent of all Catholic clerics worldwide, an estimate based on a secret Vatican sex study conducted from 1994–96 and which also concludes that well over 90 percent of Catholic clergy have never had sexual contact in their clerical lives. Consequently, this examination exonerates these innocent clerics, and has nothing but sympathy for the way they are now made to suffer for the actions of a small number of their deviant brother priests and the prelates who protect them. Let us all remember to treat these innocent servants of Christ with the utmost respect.

A few words must also be said about the modern Satanism movement. Most modern Satanists derive in some way from Anton LaVey's Church of Satan and its offshoots. These groups comprise harmless Satanists who, for varied reasons, choose to offer their spiritual allegiance to the Devil, either as a metaphor or as a supernatural being. Such Satanists harm no one and it is no more the intention of the author to suggest that all Satanists are pedophiles, than it is to say that all Catholics are pedophiles. The vast majority of those espousing Satanism as a creed are as harmless to society as are the vast number of people who espouse Catholicism as their faith. The major precept of a truly free society is its tolerance of spiritual beliefs, even if those beliefs are offensive to others or oneself. It is in this spirit that I believe that harmless Satanists should be free to practice their religion without interference from those who may be offended by their views.

However, there are priests of the Church of Rome who have brought together elements of Satanism and Catholicism in the rape of women and children, and it is on these individuals that I focus in this book. In this regard I refer to them as "Satanists" and "Luciferians," and I should point out that I am only referring to the Catholic priests who were involved in SRA cases. Basically, Satanist priests invoke Satan's name in magical hexes and offer sex rituals to Satan. Luciferian priests are those priests who mimic the

actions of Lucifer and invert Christian rites with perverted sex rituals. Both sorts of Catholic priests have been well aware of each other and have sometimes shared information.

I am not in any way referring to the harmless Satanists mentioned above. The only Satanists I name as linked to child rape are Roman Catholic priests who have adopted diabolical practices in their ministry. I state categorically that I do not mean to suggest any other Satanic or occult group mentioned in this book is involved in any kind of rape or criminal activity of any kind.

This work is not for the fainthearted and is certainly not for children. It describes a world far more morbid, sadistic, and frightening than anything that the creative imaginations of an H. P. Lovecraft or a Stephen King could ever hope to conjure. It is the real world of Devil worship and arcane sexual rites practiced by priests of the Church of Rome who have formed their own *Lucifer's Lodge*.

1

Satanic Panic Reconsidered

BEFORE PEERING INTO THE CABAL of Catholic Satanic Ritual Abuse it is imperative to examine the injustices based on false claims of SRA that swept over the United States in recent decades. "Satanic Panic" may be defined as an irrational and unfounded belief that a conspiracy of devil worshipers is involved in secret rites that include the physical, sexual, and psychological abuse of unwilling victims. This term denotes a current-day "witch hunt" mentality such as affected Europe and the New World centuries ago and sent many innocent people to the stake and the gallows. This belief proliferated in the 1980s and 1990s and became the basis for several high-profile cases where innocent people—child care workers and even one policeman—were convicted of Satanic Ritual Abuse and sentenced to long prison terms.[1]

"The popular media actively promoted the hype and hysteria surrounding alleged devil worshipers and created the atmosphere of 'Satanic Panic.' Such media heavy weights as Geraldo Rivera and Oprah Winfrey featured TV interviews with alleged victims of Satanic Ritual Abuse, who droned off fantastical stories of physical and sexual maltreatment, human sacrifice, and bizarre ceremonies offered to Lucifer. Soon many talk shows featured law enforcement officials alongside alleged victims, who were self-proclaimed 'occult police detectives.' They began spinning yarns of an organized conspiracy of Satanists that sought to capture the hearts and minds of young people through heavy metal music, drugs,

premarital sex, and secret devil worship. Along with this belief in a cabal of satanists came the notion that some children were regularly abused by these Satanic cults and were brainwashed into forgetting or repressing the full memory of their maltreatment."[2]

Most SRA accusations of the 1980s stemmed from memories conjured up by alleged victims during hypnosis sessions with mental health professionals, or during pastoral counseling sessions with a cleric. There is no one simple explanation for what motivated social service professionals, clergyman, and the courts to buy into the Satanic Panic scare. Perhaps the rise of the Christian Right was responsible for the outbreak of this neo-witch hunt. It is often forgotten how much power and influence the Christian Protestant evangelical movement wielded in the late 1970s and '80s. This was long before the fall of Jimmy Swaggart and Jim Baker. It was the time when Jerry Falwell helped Reagan get elected President and the 700 Club became a daily staple for millions of cable TV subscribers. The airwaves were buzzing with dozens of evangelical ministers like John Ankerberg, Pat Robertson, Robert Schuller, and Fred Price. Christian radio favorites like Walter Martin and James Dobson opined on a variety of political issues to eager Christian ears. Constance Cumby—a Roman Catholic lawyer—lectured on the demonic intent of the New Age Movement (NAM) to large crowds mesmerized by her devilish assertions.

It was within this neo-conservative milieu that the notion of Satanic Ritual Abuse became a mainstay topic for the New Right. Pat Robertson and Bob Larson especially pushed the idea that a devil-worshiping cult existed and was actively seeking to control and abuse helpless children. Soon they even featured stories about alleged victims of SRA.

"Most of these stories were pure fiction. Detailed narratives were merely planted into the victim's memory by the counselors in the form of subtle suggestions and then treated as hard fact. This process involved the body language and tone of voice of the counselor combined with leading questions. The victims sought to please by answering questions in the way most appealing to the therapist. The cleric or counselor rewarded desired answers with approving

forms of body language and a pleasant tone of voice. Any answers that did not fit the counselor's preconceived theory prompted the accusation of 'being in denial' and the victim was treated with contempt until he or she answered correctly. The counselor's predetermined notions always affirmed the existence of devil-worshiping cults that engaged in Satanic Ritual Abuse and human sacrifice as a matter of course."[3]

"This procedure of inducing artificial memories works well on children. Considering the dependency children have on adult authority figures, it is no wonder that a very young child can be programmed with false memories. Most of what we call 'childhood' involves the forced compliance of offspring with the wishes of their parents and other adults. Parents, teachers, and doctors all have authority over children, and the children know it. Consequently, a therapist can easily persuade a child that an event occurred when it did not. Adults, remember, have a huge influence over children's view of reality. We tell them what is 'real' and what is 'make-believe.' It is amazing how much we transfer this task unto other authority figures when we ourselves teach adults. It seems that the therapist or pastor becomes a sort of 'weigh station of reality' for many adults. In some instances an adult will accept a minister's or therapist's version of reality when the actual events do not match the authority figure's description in any way, shape, or form. This phenomenon is known as *false memory syndrome*."[4]

"Mental health professionals and religious advisors become the representatives of reality and sanity for many children and adults. When psychological and spiritual advisors induce people to believe they were abused by Satanists when they were not, these irresponsible professionals cause huge social problems that have led to the long-term imprisonment of innocent people and the exploitation of so-called victims. Such was the situation in the 1980s when Satanic Panic erupted in the United States. The events surrounding this strange social phenomenon are worth reviewing in detail as they will shed light on how to avoid the hysteria of Satanic Panic in the future."[5]

What Did Michelle Remember?

1980 was a banner year for conservative Christians in the United States. The Moral Majority was leading Ronald Reagan to the White House while simultaneously preventing the Equal Rights Amendment from being ratified. Evangelical churches were swelling with baby boomers, many of whom had questioned the status quo thinking of their parents just a decade before. The perceived wasteland of the liberal agenda was about to be replaced with the free market capitalism of Reagan's "trickle down economics"—a theory proposed by Leo Strauss and brought in fruition by the followers of economist Milton Freedman. The pro-life movement was becoming highly organized and had realistic dreams of overturning Roe vs. Wade.

"For politically minded Christians, the external enemy was clearly defined as the atheistic Soviet Union. And as hard as it is to believe, many Christians believed that the internal enemy was . . . comprised of a well-organized group of secret Satanists who sought to destroy our Christian culture by various forms of Satanic Ritual Abuse. In that defining year for the Christian Right there appeared what many believed to be a literal godsend to these Christian neo-inquisitors who had no actual witches to question and had to seek them out. Canada—our neighbor to the north and liberal bastion of socialized medicine and welfare programs—gave evangelical Christians a supposed actual victim of a devil-worshipping cult from Victoria, British Columbia named Michelle Smith."[6]

"Smith and her psychiatrist Lawrence Pazder authored the bible of SRA accusations entitled *Michelle Remembers*. This tome comprises a highly detailed account of Michelle Smith's allegedly horrible experiences as a victim of a devil worshiping cult in her native city. While undergoing hypnotherapy with Pazder, Smith apparently recalled hidden or repressed childhood memories which included such late night horror movie elements as men in red hooded robes performing incantations, adults doing sexual things to her with spiders and snakes, forced enemas and the

whopper of all SRA testimonies, the famed sacrifice of a baby by devil-worshipers to Lucifer himself. This theme recurs in many Satanic Panic legal cases. (The process of recovering lost memories would become known by the Freudian term 'abreacation' in emerging SRA therapy circles.)"[7]

"In Smith's original version, the Dark Prince actually appears to the Satanist coven she was forced into as a child—Michelle claims to have seen Lucifer himself. But it was the theme of human sacrifice that would cause the greatest hysteria until 'devil worshipers' began to be seen as the abductors of most of the missing and exploited children whose photographs turned up on milk cartons."[8]

Michelle Smith was raised Roman Catholic and the people she accused of SRA were likewise Catholics. This caused an uproar within the conservative and traditional branches of the Church of Rome. Much like their Protestant counterparts, elements of these branches of Roman Catholicism were eager to believe Smith and Pazder. Michelle's accusations confirmed many rumors that had circulated in Catholic circles concerning a cabal of satanic, gay, and child-abusing priests who secretly operated in the Church. The more liberal elements, which ran the Vatican, preferred to ignore such claims.

"Smith's allegations were later proven false, as no forensic evidence ever turned up where she claimed these hellish events took place. Even the descriptions of her locations were grossly inaccurate, with events occurring at places where the general public would definitely have seen the bonfires and alleged rituals mentioned in the book. However, these disqualifying facts did not emerge until many years later, allowing *Michelle Remembers* to act as a sort of *Malleus Maleficarum*[9] for Reagan-Era evangelical Christians who sought to root out SRA-practicing devil worshipers. Fundamentalist Christians adopted the cause of aiding SRA victims psychologically, spiritually, and legally. A new category of counselor developed called 'SRA Specialists,' drawn from mental health professionals, Christian clergy and law enforcement officials."[10]

"In the previous decade, there had been testimonies by born-again Christians in which they claimed to have been members of satanic covens. The testimony in *Michelle Remembers*, however, is what really instigated the formation of highly organized Christian ministries dedicated to the sole purpose of aiding SRA victims, gathering their testimonies and, if possible, passing any information concerning members of these so-called covens on to law enforcement officials. The impact of *Michelle Remembers*, combined with the dedicated work of evangelical ministries, mental health workers, law enforcement agents and, especially, the popular media, caused Satanic Panic to spread in the early 1980s. The SRA specialists allowed the belief in devil-worshipping cults to simmer in the popular memory until it boiled over into a stunning court case that is still discussed in the legal community. It was concluded that what Michelle claimed to have remembered never happened in the real world. Many similar testimonies that were to enter into the media spotlight during the Reagan era were revealed to be equally false."[11]

Satan's Day Care?

"The ever vigilant SRA specialists were constantly on the lookout for signs of the actual Satanists who were running these secret blood covens. Their patience was rewarded in August of 1983 when a woman diagnosed with paranoid schizophrenia accused child care provider Ray Buckey—whose family operated the McMartin pre-school in Manhattan Beach, California—of molesting her son. Buckey was arrested but the charges were later dropped owing to lack of evidence. The police chief of Manhattan Beach caused a major uproar when he mailed out over 200 'strictly confidential' letters to the current and former parents of children who attended the McMartin School stating that Buckey may have forced children to engage in various sexual acts with him. The chief asked them to question their children for confirmation that these acts took place. News of the letter was quickly leaked to the media. A local TV station broke the story and allegations began flooding into the city police station."[12]

Municipal law enforcement called in an organization named the Children's Institute International (CII), a private non-profit organization that specialized in treating and preventing child abuse. By Spring of 1984, the CII claimed that 360 children had been diagnosed as victims of abuse. Medical exams were conducted on 150 children, but none of the physical evidence normally seen with sexually abused children was found. The doctor did perform, however, some new tests that have since been shown to be useless as an indicator of abuse. The doctor concluded that about 120 children had been sexually abused. This announcement caused outrage across the whole town, particularly with the parents of the allegedly abused children. Stories of child abuse ran rampant. Some parents apparently coerced their children into making false claims of abuse, some no doubt motivated by hopes of a lofty insurance settlement.

"CII interviewers resorted to leading, suggestive, and repeated questions. These are the precise techniques that almost guarantee the implantation of false memories in the minds of children. Criminal charges were filed against Ray Buckey, his wife, Peggy, and his mother, Virginia McMartin, who operated the school. However, the case against them began to unravel when children began describing other SRA locations including St. Cross Episcopal Church in Hermosa Beach, California and eight other Manhattan Beach schools. According to the children's testimonies teachers at the schools were said to belong to a Satanic cult and a child pornography ring. About 100 teachers were accused of child molestation and/or Satanic rituals."[13]

"Children began accusing people they had never met of having sexually abused them in Satanic rituals. One cannot help but think of the witch trials in Salem in the 1690s when the children went too far in their testimonies, finally accusing the governor's wife of casting hexes and thus compelling the colonial government to end the trials. Likewise in 1990 the prosecution team in California stopped trying to put Ray Buckey and his family in jail after too many false accusations surfaced. After six years and at a cost to the state of $15 million—the highest cost for a single court case up to that time—no convictions were won."[14]

In his book on the McMartin case entitled *The Abuse of Innocence* [1993], Paul Eberle makes an interesting observation:

> Almost all of the accusing families were practicing Catholics who attended the American Martyrs Church. . . . What the Catholic Church did was to open its doors to all these witch-hunters. . . . The [Martyrs] Church was marching with the accusers, and anybody with an ounce of brains knew these people were innocent. The church was very accommodating with the lynch mob. . . .[15]

This reference to the American Martyrs Church as the prime generator of the hysteria is of great significance in light of the recent sex abuse scandal in the Roman Catholic Church. Factions within the Catholic Church are as much to blame for "Satanic Panic" as any Protestant group.

Witchcraft Hysteria in Massachusetts

"In early September 1984 a child attending a day care center in Malden, Massachusetts, disclosed to his uncle that a man named "Tooky" had pulled his pants down. Tooky was the nickname of Gerald Amirault, a part-time worker at the Fells Acre pre-school. The boy's teacher and Amirault both remembered that he had changed the boy's pants and underwear after the child wet himself during nap time. Unfortunately, Amirault was never questioned by the police and was unable to give this explanation until much later. After a great deal of questioning by the boy's mother, the boy disclosed that 'Tooky' had taken him to a 'secret magic room' and molested him. Gerald's mother, Violet, and wife, Cheryl, actually ran the center and they too found themselves embroiled in this case."[16]

"The alleged victim described the room as having a shelf with golden trophies, no windows, and one or two beds. When interviewed by a social worker, the boy originally denied most of the allegations and said that Amirault had only touched and kissed

him. After intensive questioning, he later said that abuse had happened when Amirault took over the class, substituting for the regular teachers who had fallen ill. The teachers stated that Gerald had never been allowed to teach the class because he lacked the proper credentials. The boy named a fellow student as also having been molested but the other boy denied this."[17]

"The police went to the school, seized class lists, arrested Amirault, and shut the school down. The parents of children at the Fells Acre school were summoned by police and social workers to a meeting at the police station and were told that common childhood behavioral patterns—bed wetting, nightmares, changes in appetite, etc.—were indicators of abuse, and were asked to query their children about 'magic rooms,' 'secret rooms,' and clowns. The parents were told: 'Go home and question your children and don't take no for an answer.' According to one parent at the meeting, they were also told, 'God forbid, any of you show support for the accused. Your children may never forgive you.'"[18]

"The children were interrogated not only by their parents but also by police, social workers, therapists, prosecutors, and by pediatric nurse Susan Kelley who led the investigation. The interrogations were highly leading and coercive. Kelley used Sesame Street puppets and had Bert and Ernie beg the children for 'disclosures' of Satanic Ritual Abuse. Kelley and other examiners also employed anatomically correct dolls. Any failure to 'disclose' was dismissed as 'denial.' In some instances, when a child denied abuse, Kelley would tell the parents that the child had been abused anyway. John Rivers, a Malden police inspector, said interviewing the children was 'like getting blood from a stone.' No Fells Acre child ever made a spontaneous accusation of Satanic Ritual Abuse."[19]

"Since 1990, social scientists have demonstrated conclusively that 'evidence' obtained under these circumstances is worthless. Psychologists Stephen Ceci of Cornell University and Maggie Bruck of McGill University, for example, found that anatomically correct figures were useless in determining which children had been touched on the genitals during a doctor's visit. Many of the children, in fact, falsely asserted that the doctors had put their fingers

or implements inside them. Sena Garvin of the University of Texas at El Paso used the Fells Acres interrogation techniques and was able to extract false accusations from 75% of 3-year-olds and from 50% of another group that ranged in age from 4 to 6."[20]

"The investigation was supervised by the Middlesex County District Attorney's office. District Attorney Scott Harshbarger used this case to further his selfish political ambitions. He sought and received indictments of all three Amiraults who were involved in the operation of the pre-school. The actual investigation and prosecution of the Amiraults was conducted first by State prosecutor Patricia Bernstein, who was later joined by attorney Larry Hardoon. Hardoon flew to California to confer with the state lawyers who had prosecuted the failed McMartin preschool case for advice, as he wanted to avoid their mistakes and get the Amiraults convicted of child molestation and Satanic Ritual Abuse."[21]

"Under unyielding goading, the children produced accusations against Gerald, Violet, and Cheryl, as well as three other teachers. An imaginary Mr. Gatt was also accused. During questioning the children even accused pediatric nurse Susan Kelley herself of abusing them, but only the accusations against the Amiraults were pursued. The children accused the Amiraults of doing the following to them in the 'magic room' at the Fells Acre Daycare Center:

- Sodomy.
- Forced oral sex.
- Attacking them with a green, yellow, and silver robot with flashing lights, like R2D2 from 'Star Wars,' which would bite them on the arm if they didn't submit to sexual attacks.
- Having them molested by a clown who 'threw fire around the room.'
- Abusing them with live lobsters.
- Strapping them to a tree naked and upside down in full sight of the teachers and other children while 'Miss Cheryl' cut the leg off a squirrel.
- Making them witness the murder of a baby and a dog.
- Forcing them to eat a dead frog.

- Forcing them to lick ice cream off the trunk of an elephant.
- Chasing them around the school-yard naked in the presence of others."[22]

"After a highly publicized trial, Gerald was sentenced to 20 to 30 years imprisonment, while Violet and Cheryl received 8 to 20 years. But on August 29, 1995, the Amirault women were freed on bail pending a retrial after serving eight years in prison. Violet died soon afterwards at the age of 74. In October of 1999 the court upheld Cheryl's conviction but allowed her to remain free, giving her credit for time served. Gerald remains in jail as of the writing of this book. He could gain immediate release if he were to confess to the crimes he was convicted of and agree to be placed on a sex offender list after discharge, but maintains his innocence and will not cooperate with the probation department to win his freedom. If freedom means making a false confession, Gerald chooses to remain imprisoned."[23]

The Strange Case of Paul Ingram

"The arrest and imprisonment of policeman Paul Ingram for the Satanic Ritual Abuse of his two daughters is, perhaps, the strangest case of its kind. Ingram was an active charismatic Christian in Washington State who was admired not only among his fellow Christians at the Church Of Living Water, but also in the community. Ingram was the epitome of a good citizen, being both a deputy sheriff and chairman of the local Republican Party. However, in 1988 Ingram's two teenage daughters accused him and a number of prominent men in the community of Satanic Ritual Abuse."[24]

"Ingram had sent his daughters, Erica and Julie, to a church retreat where Karla Franko—a woman who claimed the gift of prophecy—told the girls that they had been raped by their father. Franko's ministry centered around her alleged ability to discern people's problems via the Holy Spirit (sometimes called *the gift of reading hearts*), and her interpretations were considered infallible. When Ingram heard Franko's prophecy, he was dumbfounded."[25]

"When Ingram returned to work at the police department, he was asked into Sheriff Gary Edward's office. Rumors had spread about the accusations and the sheriff and his staff wanted an explanation from Ingram. He acknowledged he knew of the allegations but couldn't explain them. Ingram at first denied the accusations, claiming to be repulsed by the idea of molesting anyone, much less daughters, but he admitted that, as he put it, 'I didn't raise my daughters to lie.'"[26]

"As mentioned, Ingram attended the Church of Living Water. This evangelical church taught two religious concepts that were to cause him incredible legal problems later. First, they contended that Satan can cause a person to commit terrible acts, and then wipe their memory clean afterwards, and that any memories that he recovered would be accurate. God would prevent him from recovering false memories."[27]

"If these incidents had happened just 10 years later, there would be a profusion of proof that, under the right therapeutic circumstances, people can 'recollect' events that never occurred, but which they firmly believe actually did happen. Unfortunately, Ingram's church taught that even a Christian can be possessed by evil spirits, confronting him with the need to square his daughters' stories with his own ethics and recollections. 'There must be a dark side of me I don't know about,' Ingram surmised. Sheriff Edwards encouraged him to cooperate in the questioning by saying, 'I hope you're not going to make these girls go through a trial.' Ingram eagerly agreed to talk without his attorney. He was officially charged and booked, and throughout the ensuing interrogation he kept on insisting that he could not recollect ever doing anything wrong. The detectives told him it was common for a satanic abuser not to recall his crimes and that if he just started to confess anyway, the memories would surface."[28]

"Psychologist Richard Peterson affirmed the contention that memory loss by abusers was common, that suspects tend to be in a 'state of denial,' and that if Ingram started to confess, the memories would likely start flooding back. Ingram asked for his preacher, the Reverend John Bratun for assistance during ques-

tioning. Bratun had been counseling the girls and told Ingram the abuse did in fact happen, and that Ingram was 'eighty percent evil.' The minister conducted an exorcism on Paul Ingram to rid him of the demons that Bratun supposed were jamming his memory. Bratun told Ingram that if he prayed to the Lord for his memories to return, God would not give him a memory that wasn't true. He used Jesus' analogy about the Holy Spirit from Luke 11:11–12 to make his point: just as a father won't give a stone to a child who asked for bread, so God would honor Paul's prayer."[29]

"In an act of what he believed was pure faith, Ingram prayed and began seeing mental flashes and images of him sexually abusing his daughters Erica and Julie in satanic ceremonies. The detectives continued to persuade Ingram to visualize an exhaustive picture of the alleged Satanic Ritual Abuse. The police staff asked him to describe a room, and he complied. They asked him to mentally find a calendar on the wall and provide the date of the alleged sex ritual. The investigators requested that he visualize a clock, see what time it was, and provide an exact hour for the abuse. Ingram compliantly gave as much detail as the police requested and confessed to satanic crimes that were allegedly committed over a twenty year period. Although the methods and conclusions were later to be completely rejected by academics who specialize in the study of memory functions, the police and even Ingram himself were convinced this memory recovery method was a vehicle for certainty."[30]

"With the use of sleep deprivation and interview techniques bordering on hypnosis, the authorities convinced Ingram that he suffered from multiple personality disorder (MPD) and that he had repressed his memories of the sexual abuse. He believed that he had brought up his daughters to tell the truth in all situations and concluded that he must have been guilty, but that Satan had wiped the memory from his psyche. During the interrogations Ingram claimed he may have committed these appalling crimes, but maintained that he had no conscious memory of them. Eventually, Ingram signed a confession stating that he was guilty of the harsh allegations."[31]

The crimes Ingram confessed to under this memory implanting method are astounding:

> Erica mistakenly recalled details of satanic ceremonies in which 6- to-8-month-old babies or fetuses were supposedly sacrificed. She remembered being forced to have sex with animals while her mother joined in. She believed that she had been present at over 1,000 satanic rituals which included about 25 infant sacrifices at which her father acted as the satanic celebrant. She recalled becoming pregnant, being tied down to a table, and having an abortion performed on her with a coat hanger. She mustered-up a false memory of watching the coven chop up the fetus and devour it. She was unable to recall any of the words to the satanic rituals, or even whether she stood or sat during the many Black Masses she claimed to have remembered. No one bothered to have a medical doctor examine her to see if she had ever given birth. Ingram pleaded guilty to these and other bizarre crimes. He never directly remembered committing any of them and relied solely on the visualizations induced by the police. In a highly publicized court case, Ingram was sentenced to 20 years in jail without any chance of parole.[32]

> After finally figuring out that he had been hoodwinked, Ingram began to appeal his case from his prison cell. Even the famous astronomer Carl Sagan was convinced of his innocence and actively sought his release. Although many judges and lawyers thought him innocent they did not press or seek for Ingram release in any way since he had pled guilty. Ingram finally was released in August 2003 after serving 14 years in prison, but only after cutting a deal with the courts that he would register as a sex offender. To gain immediate release from prison Ingram had to agree to lie once more at the behest of the criminal justice system.[33]

The Feminist Alliance

"Segments of the Christian Right are certainly responsible for much of the suffering people like Amirault and Ingram endure to this day. Undoubtedly the evangelical 'deliverance ministries' promoted much of the hysteria that influenced the view that mental health officials and criminal justice system held of SRA cases. But evangelical Christians also found other allies in an unexpected place. As hard as it is to believe, many feminists began to become convinced of the reality of SRA. Such Luciferian ideas appealed to radical feminists who saw testimonies of male dominated devil covens as confirming their worst fears concerning men."[34]

"This alliance was solidified when two feminists from California, Ellen Bass, and Laura Davis, wrote *The Courage to Heal* (1988), a non-fiction potboiler which affirmed the reality of Satanic Ritual Abuse. With the initial success of the book, Bass founded a group called "KidPower-TeenPower-FullPower" which teaches safety tips to help children avoid abuse—including SRA. Davis likewise became a motivational writer and speaker whose talks included warnings about Satanic Ritual Abuse. Later, Bass was to write a primer on homosexuality for gay and lesbian teenagers."[35]

"The Courage to Heal encourages the recovery of repressed recollections of childhood abuse. Bass and Davis all but demand that all women conclude that they were sexually battered as children even if they have no clear memories or any forensic evidence. 'Many women who were abused don't have memories, and some never get any. This doesn't mean that they weren't abused. . . . If you think you were abused and your life shows the symptoms, then you were,' they claim."[36]

"Even when the phenomenon of false memory syndrome began to be understood, calling into question the reality of recovered memories, Bass and Davis insisted on the actuality of devil-worshiping cults and SRA. There was no solid proof of the existence of these sorts of satanic sects that were alleged to have abused children in Luciferian ceremonies. Yet Bass and Davis remained steadfast in

their belief in SRA. They even produced a Courage to Heal Work Book which further encouraged women to concoct stories about being SRA victims."[37]

The FBI and Urban Legend

"The Federal Bureau of Investigation decided to conduct a study of the entire Satanic Ritual Abuse phenomenon in order to ascertain what threat secret devil worshipers might actually be to the American people. Special supervisory Agent Kenneth Lanning was tapped to conduct the study since he had combated the sexual victimization of children since 1981 while working at the Behavioral Science Unit at the FBI Academy in Virginia. Initially, he believed that Satanic Ritual Abuse was actually taking place. Lanning bought into the entire *Michelle Remembers* model of organized secret Satanists conducting abusive rites. However, he soon became leery of the reality of this phenomenon in the late 1980s. He later reported that 'the number of alleged cases began to grow and grow. We now have hundreds of victims alleging that thousands of offenders are abusing and even murdering tens of thousands of people as part of organized satanic cults. . . .'"[38]

"Lanning began to conduct interviews with SRA victims, mental health therapists, and Christian ministries that specialized in treating these abuse cases. If the testimonies of the alleged victims were true, then a huge amount of forensic evidence should be easily obtainable. However, when closely examined, none of the alleged SRA victims exhibited any physical scars or signs of rape that would be clearly noticeable if they had suffered the abuse they claimed. The times, places and sequences of events did not add up, nor could anyone locate any of the underground chambers where the satanic rituals were said to have taken place. Lanning could not find evidence of a single legitimate instance of SRA in all of the child abuse cases he reviewed since 1981, including those for which people like Paul Ingram were serving long prison terms; and Lanning was not alone in suspecting that something was amiss in the Satanic Panic scare."[39]

"In the early 1990s some leading academics investigated the phenomenon of SRA. A four-year study found the allegations of Satanic Ritual Abuse to be without merit. The research was conducted by University of California at Davis psychology professor Gail S. Goodman in conjunction with Jianjian Qin and Bette I. Bottoms of the University of Illinois at Chicago. Their investigation was funded by the National Center on Child Abuse and Neglect. The researchers investigated more than 12,000 accusations and surveyed more than 11,000 psychiatric, social service, and law enforcement personnel. The investigation team could find no unequivocal evidence for a single case of Satanic Ritual Abuse."[40]

"Serious questions have been raised regarding 'memories' recovered in the course of therapy. The American Psychological Association's Working Group on the Investigation of Memories of Childhood Abuse issued a report in 1995 noting that recovered memory is rare. It clearly states, 'there is a consensus among memory researchers and clinicians that most people who were sexually abused as children remember all or part of what happened to them, although they may not fully understand or disclose it.'"[41]

"'At this point,' according to the APA, 'it is impossible, without other corroborative evidence, to distinguish a true memory from a false one.' Thus, concludes the report, a 'competent psychotherapist is likely to acknowledge that current knowledge does not allow the definite conclusion that a memory is real or false without other corroborating evidence.'"[42]

"In Britain, the Royal College of Psychiatrists has officially banned its members from using therapies designed to recover repressed memories of child abuse. The British psychiatrists have realized the horribly unreliable nature of recovered memories and the ease by which hypnotists can implant such bogus musings in the mind of a subject."[43]

"SRA was consequently deemed an urban legend and consigned to the lunatic fringe—that strange realm where alleged UFO abductees, Flat Earthers, etc., try to gain mainstream acceptance.

The only major figures still promoting the reality of SRA are Bass and Davis, as well as conspiracy theorist David Icke. Icke's prize SRA victim, Arizona Wilder, regularly spins yarns of being abused by the Bush family and the Queen of England in bizarre satanic rituals. Wilder's flights of fancy have implicated almost every major political and economic heavyweight on the current world stage."[44]

"Skeptics have coined the term *confabulation* to denote instances when a fantasy unconsciously replaces a fact in memory. A confabulation may be based partly on fact or it may be a complete figment of the imagination. The term is often used to describe the 'memories' induced by therapists or interviewers, supposed reminiscences that often involve bizarre notions of satanic ritualistic sexual abuse of children."[45]

For the most part the authorities stopped taking such accusations seriously, and the mental health community no longer endorses recovered memory therapies. Except for a few diehard fundamentalists like Pat Robertson and Bob Larson, evangelical Christianity quietly withdrew from supporting SRA accusations. Lanning best summed up the Satanic Panic scare when he stated that:

> It is easy to get caught up in these cases and begin to see "satanism" everywhere. . . . Oversensitization to this perceived threat may cause an investigator to "see" satanism in a crime when it is really not there.[46]

New Legitimate Accusations of SRA

One would think that the Satanic Panic scare of the 1980s and 90s would have ended all accusations of SRA. The FBI report—with its blanket denial that any large-scale devil-worshipping cult existed—should have struck the first chord of the SRA movement swan song. The SRA specialists did start to fade away and move on to other areas, like substance abuse counseling. The notion of SRA lost the attention of the popular media, which felt that the sensa-

tionalizing of Satanic Panic by such journalists as Geraldo Rivera had done much harm. Rivera did in fact apologize on national television for his part in the Satanic Panic scare.[47] Even though there are still a few victims left in prison, like Gerald Amirault, the mainstream media has stayed as far away from this topic as possible. SRA litigation ground to a halt and it seemed that the Satanic Panic scare was over.

If life were only that simple.

In a strange twist of irony, new media reports of behavior that may be defined as Satanic Ritual Abuse emerged as the new millennium approached. The popular news outlets touched only slightly upon the SRA aspects of the reports and no major network ran a special feature on them. Instead, emphasis was placed on the legal aspects of these new cases. Perhaps the news networks were reluctant to employ the term SRA because many of these new accusations were leveled against Roman Catholic priests and the cardinals and bishops who were complicit in their activities. As the following chapters will demonstrate, there are in fact elements of Satanic Ritual Abuse in many of the accusations made against priests. The evidence for a possible over-arching conspiracy of Satanists posing as Roman Catholic priests will also be examined.

Many issues arise when considering these new cases. How do journalists, mental health professionals, clergy, and especially law enforcement officials deal with new SRA accusations without initiating a renewed Satanic Panic? All of the official agencies, including the courts and the FBI, had bungled their investigations in the 1980s and greatly failed both the innocent victims and society as a whole. SRA research is truly a difficult labyrinth to negotiate; one finds many dead-ends and misleading paths on the way to discovering the truth about this phenomenon. There seems to be no clear perspective from which to get a "birds'-eye view" of the true pattern of the Satanic Ritual Abuse. The following pages will demonstrate, however, that various forms of SRA did in fact occur in the Catholic Church and that the Vatican was complicit in the continued operation of this cult for decades.

This study does not claim to offer a methodology for investigating SRA occurrences. Such an endeavor has led to perilous outcomes in the past. Consequently, the question of methodology will be left for other researchers. The Satanic Panic of the 1980s may in fact have been an elaborate ruse, acting as a smoke screen to cover the truly Luciferian activity engaged in by Catholic clergymen and their Vatican protectors. If this proves to be the case, than Geraldo Rivera should retract his apology for the part he played in the 1980s SRA scare, since he was most likely nothing but another pawn in a much greater campaign of disinformation.

The following pages contain case studies of priests who practiced SRA and of the elaborate lengths to which their superiors went to protect them. The assembled evidence makes a clear case, allowing the discerning mind to form its own conclusions.

Notes

[1] Paraphrased or paraphrased and quoted from "Satanic Ritual Abuse (SRA)," Robert Todd Carroll, http://www.skepdic.com/satanrit.html.

[2] Paraphrased or paraphrased and quoted from "Geraldo Rivera: Satanic Ritual Abuse and Recovered Memories," by Ontario Consultants on Religious Tolerance, based on broadcasts of the Geraldo Rivera program Nov. 19, 1987; Oct. 25, 1988; the "Recovered Memories" broadcast of Sept. 1991; June 5, 1995; and Dec. 12, 1995; http://www.religioustolerance.org/geraldo.htm. References:

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- John Skow, "Can Memory be a Devilish Inventor?" *Time* (domestic), May 16, 1994, vol. 143, no. 20.

- Lauren Stratford's book was revealed as a hoax by an Evangelical Christian investigation team. See "Satan's Sideshow, the Real Story of Lauren Stratford," by Gretchen and Bob Passantino and Jon Trott.

3 Paraphrased or paraphrased and quoted from "Satanic Ritual Abuse: An Introduction," by Ontario Consultants on Religious Tolerance, http://www.religioustolerance.org/sra_intro.htm. References:

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2

Fortune's Curse

IRELAND has always been a place where the Roman Catholic Church retained its medieval hold on the hearts and minds of the people. The Church of Rome was for the ethnic Irish the stronghold of their Celtic identity and religious faith. The Norman and English invaders could never halt the Church's influence on Irish life. Even when southern Ireland finally won its independence from England in 1927, it was the Roman Catholic Church that drafted the constitution of the new Irish Republic. In this traditional milieu, priests occupied an exalted status in the hierarchy of Irish society and culture. For the Irish a priest is an earthly representative of God Himself and is often afforded a mystical status. To have one's son become a priest was the highest achievement one could aspire to. In the traditional Irish paradigm, receiving the sacrament of Holy Orders is often considered more impressive than attaining great wealth or political power.

One aspect of the status of priests rarely talked about in Ireland is the fact that many Irish people believe their curates possess miraculous and magical powers. This is a carry-over from the pagan Druids, who were eventually converted to Christianity. Druidism was a faith in which the material world was regarded as imbued with magical energies which their priesthood could tap to either benefit others or curse them. For the traditional Irish, this magical power held by the clergy is a real thing, quaint and superstitious as it may seem to the modern mind.

"This odd notion came into public awareness in 1996 when the activities of Father Sean Fortune began to surface in the popular

press in Ireland. Fortune was a 42-year-old Roman Catholic priest who was accused of raping scores of boys over several decades and was finally being bought to justice. The Church had protected Fortune for years with pay-offs to victims, willful inaction, and even threats. Now the Church would pay even more for Fortune's legal defense, including court appeals and other stall tactics that would last until 1999."[1]

Fiendish Father Fortune

"Even before Fortune was ordained in 1979, the Church knew he had a malevolent side to his character. While studying for the priesthood, Fortune volunteered as a Boy Scout leader and on one camping trip molested a boy in a tent while several other young scouts watched."[2]

"Pat Jackman—a survivor of abuse by Fortune—recounted: 'We went away on camp together with the scouts and we were in a tent one day and Sean started playing with one of the boys and when I say playing I don't mean football, he was interfering with him sexually in front of us. There was about, say there was about six kids in the tent ranging from about ten to twelve.' The boys said nothing to their parents."[3]

"'We were brought up to mind your manners and keep your questions to yourself, especially when it comes to priests,' one of the victims later said as an adult. At the time, word leaked out and the Boy Scouts banned Fortune from their organization and all of its events. Reports to Church officials concerning Fortune's sexual deviancy were ignored. The Chancery did not attempt to get Fortune proper psychiatric help, nor did the Church leadership warn local police officials of the charges made against him by the Boy Scouts of Ireland. No action whatsoever was taken against Fortune, who was subsequently ordained a priest."[4]

"Fortune's first assignment was in South Belfast, where more complaints that he molested young boys began to deluge the Chan-

cery. Again, the Church hierarchy did nothing of consequence to treat Fortune's compulsive sexual behavior; the Church merely transferred him far away to the Church of St. Aidan near Fethard, a rural fishing and agricultural community of about 200 families on the southeastern coast of the Emerald Isle. Perhaps they believed the rustic folk who dwelled there would be less likely to complain about their new priest's perverse sexual habits."[5]

"From all accounts, the local villagers were excited to be assigned a young and dynamic priest. In such small Irish villages the parish priest is the center of activity and has a great say in local affairs, even those unrelated to Church matters. But Fortune began to exhibit what can only be described as Draconian tendencies, clashing with parishioners over a variety of petty topics. For example, Fortune insisted that the local activities hall belonged to the Church and consequently that he had authority over how it should be used. He warned parishioners to keep away from the hall until he had consolidated his control over it. . . . The local trustees ignored the cranky priest and continued to hold village functions in the hall. The young cleric staged rival social events at the church and even put a curse on the trustees from his pulpit, saying their first-born children would be crippled. 'It seems silly, but the old people in town believed it,' recalled Gemma Hearne. 'It's unlucky to go against the priest.' This was the first of many petty power struggles. When Fortune put a padlock on the gates of the local cemetery, someone snipped it off with a bolt-cutter as if to spite the priest."[6]

"Fortune stood over six feet tall and in later years weighed nearly 300 pounds. On occasion he would dress as if he were a cardinal, sporting a flowing robe and pink skullcap. He also donned a large chain with a crucifix on it and a large gold signet ring usually only worn by Catholic bishops and cardinals. Children in the village called him Flapper because of the way his robes flapped when he walked. Fortune sexually abused scores of boys in the parish rectory. According to an Irish National Radio broadcast, Fortune threatened both the children and their parents with curses if they exposed him as a pedophile."[7]

"Fortune had a talent for organizing, creating 34 church organizations including women's groups and youth clubs. He had the basement of his house renovated into a recreation room complete with pool table, soccer table, and video machine for the parish children's enjoyment. As if his threats to hex his detractors were not bad enough, Fortune began to undermine Church teachings in the minds of the children in his care. When the prelate of Ireland denounced the film *Life of Brian,* which lampooned Christ's crucifixion, and the government banned the movie, Fortune secured a video-cassette of the film and showed it to his youth club members on Good Friday. He would also show the kids films like *The Exorcist,* which illustrated the power of the Devil. It seems that Fortune was fostering a form of Satanism among his young followers via these Hollywood productions. When a parent called up to complain about the movies he was featuring at the youth group, Fortune curtly slammed the phone down."[8]

"Fortune's technique for recruiting young boys who he felt might be susceptible to molestation was the work of an evil genius. Typically Fortune would arrange to meet with a boy for counseling and probe the youth about his sexual experiences with girls and then enquire about boys. If the boy claimed to have had any sexual encounter Fortune would blackmail the child into having sex with him and would threaten to tell the boy's parents about the child's former activities. After molesting the child, he would put the boy's right hand on a Bible and make him swear that he would never tell anyone what transpired. Fortune would then do the same, himself promising never to reveal what the boy had said about his previous sex experience. This way Fortune controlled the young person and in many cases could continue to molest him."[9]

"Another part of Fortune's house was turned into a place of refuge for troubled boys. It was at this wayward boy's home that Fortune had access to young homeless males in their early teens. Fortune's victims included boys from 8 to 16 years old."[10]

As will be seen in upcoming chapters, it is common for pedophile priests to become involved with boy's homes and youth ministries so as to gain access to emotionally vulnerable young boys.

"On another occasion Fortune took a group of boys on a retreat to a convent where he encouraged a naked pillow fight between them. Villager Gemma Hearne recalled: 'He took them on retreats, allegedly retreats, one of them being to Loftus Hall where I am told that it was horrific. That it was a mixed retreat and that they had pillow fights there and all sorts of orgies and he showed very, very explicit videos.'"[11]

"Fortune molested scores of boys on these sojourns to Loftus Hall, a convent retreat house also known to be a center of poltergeist activity. The history of Loftus Hall clearly demonstrates just how far Fortune would go to keep his vile activity as demonic as possible."[12]

"The present Loftus Hall was built in by the fourth Marquis of Ely in 1870–1871 on the ruins of Redmond Hall, which had existed since 1350, was purchased by the Loftus family in 1666 and was henceforth known as Loftus Hall. In the 1760s Loftus Hall became the scene of repeated poltergeist activity and a local priest, Father Thomas Broaders, was engaged to exorcise the edifice."[13]

He died in 1773 and on his headstone it reads:

Here lies the body of Thomas Broaders
Who did good and prayed for all
and banished the Devil from Loftus Hall[14]

"However, the Devil returned to Loftus Hall in the figure of Fr. Sean Fortune. In her book, *Irish Times* journalist Alison O'Connor claims that Fortune molested dozens of boys. O'Connor further reports that Loftus Hall—which had been operated by the Catholic Church since 1937 as a retreat house—had what victims referred to as 'The Devil's Room,' which may have been a ritual chamber similar to the Black Room used by Fr. Bernard J. Lane in Massachusetts, which will be covered in a later chapter."[15]

"It has been reported that Fortune would curse any boy or parent who threatened to expose him by claiming that 'Satan would haunt them' if they caused him any trouble. These supernatural

threats frightened the superstitious villagers into maintaining silence. Fortune was a self-proclaimed Satanist at this juncture. When a village detractor went to help the victim of a lightning strike and was herself struck by lightning and survived, Fortune claimed that 'she did not get half enough,' implying that he had caused the bolt to hit her via his magic powers."[16]

"In his quest for domination of his flock, Fortune would conduct all-night parties for young people and supply drugs, alcohol, and birth control devices to the minors in his charge. As a means to secure funds, Fortune would con or cajole disabled parishioners into paying him for special healing rituals, claiming that he possessed the divine power to heal all illnesses. Some poor people believed the curate, but their hopes were dashed when he repeatedly asked for more cash with no signs of any physical improvement."[17]

Criminal Curate

"The *Irish Sunday Press* called Fortune 'Father Goldfinger' and reported that he had managed to raise close to $6 million for projects ranging from a day-care center for the elderly to a nursery school and a telephone counseling service. The monthly parish newsletter was crammed with events. Fortune, however, was never completely honest in any of his activities. He launched a community employment project using government funds and employed 30 people who had been out of work. These men were made to sweep streets and patrol an apartment complex fro the elderly. Each participant was paid around 70 Irish punts per week. Fortune skimmed 5 to 10 punts from each—for 'administrative expenses,' Fortune later explained."[18]

"The priest used a variety of swindles to con money out of the locals. Fortune coaxed the elderly into paying for blessings and charged for blessing fishing boats and graves and for hospital visits. One poor elderly woman paid him 50 punts a week for blessings that she believed helped keep her alive. The cleric basically

threatened the women with a death curse if she did not meet these payments."[19]

"'He split and divided and bullied his way,' a villager commented. Fortune went after the most vulnerable: the elderly and the young. Outraged community leaders made at least two visits to Bishop Brendan Comiskey (the presiding bishop) to complain about Fortune. They also went to the Papal Nuncio Luciano Storero, the Vatican's official representative in Ireland. The authorities expressed concern and promised to investigate. The villagers say they never heard back from either Comiskey or Storero. Six years after the first complaints, Fortune was removed from the village. He burnt all parish financial records on his departure."[20]

"'We were six years trying to get rid of Sean Fortune and we were six years banging our heads against the door,' said Declan Hearne, a villager. In addition to the financial improprieties and the petty tyrannizing of Fortune, the sexual abuse continued."[21]

"Colm O'Gorman, a victim of Fortune, related an incident that took place at a Catholic theater workshop when he was 14 years old. A tall priest emerged from behind a velvet curtain onstage and singled him out for a chat. Two weeks later, the same priest came by O'Gorman's home in Wexford to invite him to spend the weekend in Fethard helping to organize one of the parish's youth groups. The only problem, added the priest, was that there was only one bed in his new home. They would have to share it. The priest was Fortune."[22]

"Fortune came back on a Friday to pick up O'Gorman for the 25-mile drive to Fethard O'Gorman noted:

> 'We had tea and eventually we went upstairs,' O'Gorman said. 'I was about to drift off to sleep when I felt his hand go round my waist. I froze. I didn't know what was happening. And then he put his hand on my genitals. And things went on from there.[23]
> 'When it was over, I got out of bed and went downstairs. I made tea—a good Irish thing to do. I remember that I felt

> responsible. He's a priest. I felt I'm bad and he's good. He really picked up on that very quickly.'[24]
> 'I was horror-struck by the idea he might say anything to my parents. So I agreed to go down and stay with him again. The second time he started to abuse me as soon as I got in the car. And that's the pattern that developed.'"[25]

"O'Gorman said the abuse continued for two years. At one point he resisted when Fortune came to pick him up for the weekend. But his mother, assuming that the priest was a good influence on her difficult son, insisted that he go."[26]

"'He had completely read me. He didn't have to work very hard. The more I resisted, the more violent he got.' One night when he struggled, O'Gorman claimed Fortune raped him. Eventually, as O'Gorman grew older and more troubled, Fortune seemed to lose interest in him. In retrospect, it was clear to O'Gorman that Fortune had moved on to other boys."[27]

"One of them, for a brief episode, was Pat Jackman. His father was deeply involved with the Church, and his mother struck up a friendship with Fortune, who took to dropping by their house regularly. One Friday night, when his parents were away, Jackman opened the door to find Fortune there. 'I knew from the second I opened the door what he wanted. I could see it in his eyes,' said Jackman, who still vividly remembered the Boy Scout incident involving Fortune, which he had witnessed. He claimed that he begged his aunt and uncle not to allow Fortune to take him off to Fethard for the weekend, but they did not intervene. That night the priest climbed into bed with him and rubbed against him throughout the night."[28]

"When he got home, Jackman told his aunt what had happened. She in turn told his father, who went both to Bishop Donal Herlihy and to his successor, Comiskey, to complain. Neither bishop took action. . . . Throughout his time in Fethard, Fortune appeared to enjoy Comiskey's full public support. Twice in 1985 the bishop traveled from his stately mansion at Summerhill in Wexford to visit the village and praise Father Fortune. When For-

tune left Fethard in 1987, in a letter Comiskey lauded his 'enthusiasm, zeal, and love.' [But] privately, Comiskey had concerns. According to O'Connor's book, the bishop sent Fortune to two psychiatrists; neither psychiatrist interviewed any of Fortune's alleged victims. Their findings were inconclusive."[29]

Media Boss

"Bishop Comiskey finally removed Fortune from Fethard and sent him to London, ostensibly for media training, but also for treatment. When Fortune returned to Ireland the following year, Comiskey appointed him director of the National Association of Community Broadcasting, the highest media office that the Catholic Church has in Ireland. Fortune remained dishonest in many of his ministry activities. He founded a bogus media institute and earned over 100,000 punts a year from gullible students, according to press reports. He produced various religious radio programs for state-run radio. Fortune also worked part-time in a parish in Acton in West London. During this time Fortune molested a 15-year-old boy from his parish in a recording booth."[30]

"Although Comiskey was aware of Fortune's sexual misconduct with children, his money-making schemes, and his practice of satanic sorcery, the bishop reassigned him in 1989 to Ballymurn, a parish far from his last parish.[31] Soon the sinister curate was back to his old tricks. In another scam he started a bogus school of broadcasting."[32]

"Seeing the many elderly people in the parish, he resumed his high-priced healing schemes. Ballymurn was a much wealthier parish than his previous assignment. Fortune sought out rich widows to fleece, promising them magical healing and the gift of life itself."[33]

"However, Fortune apparently stayed away from young people in this new parish. He was smart enough to realize that these new parishioners were better educated than his former flock, and

understood that they would not tolerate his pedophilia. Instead he installed a homosexual lover in an apartment right next to the rectory."[34]

"Nor did he try to frighten anyone with hexes, but instead began to use threats of violence to get people to conform. This backfired on one occasion when a fairly well-to-do man took exception to Fortune's tone when he and another un-named priest visited his mother to collect money for a 'healing service.' He asked Fortune and the other priest to treat his mother in a more calm and considerate manner, as she had high blood pressure. Fortune and his companion refused and this started a strange series of events."[35]

"Fortune and the other priest threatened the young man and sought to rough him up. The un-named priest returned the next day claiming he wanted to make peace and asked if they could take a walk and talk alone. The man became suspicious and asked him to leave. Two of this man's friends arrived and likewise asked the curate to go. It was lucky that they showed up, as Fortune was lurking at the top of the driveway hoping to ambush and beat the man after the other priest had lured him away from the house."[36]

"Things came to a head for Fortune a few months later when this more affluent parish organized a campaign to remove him and the Chancery was compelled to reassign the problem priest. After he departed, the parishioners noticed an unidentified foul smell in the rectory and determined that a rat had died under the stairway. When they exposed the gap under the stairwell they discovered something shocking: a stash of child pornography fell out of a hiding place, and this collection included photos of men and boys engaged in sexual relations. Fortune and his homosexual lover had curbed their desire for young boys by viewing kiddie porn during their sexual encounters."[37]

"Fortune's world began to fall apart in 1994 when eight of his victims finally came forward and told the news media and courts about Fortune's sexual high-jinks and his threats to use sorcery against them when they were children. Yet the Church still backed up their satanic curate, offering him expensive legal counsel and

refusing to speak about the charges leveled against him. The Church lawyers began delaying the trial, using every legal tactic in the book. Soon, stories of Fortune's wickedness came to the ears of the public prosecutor."[38]

"One victim was so desperate that he secretly videotaped a sex session with Fortune. This nineteen-year-old man had been abused since he was fifteen and hoped to expose the relationship if Fortune continued to badger him for sex. The video was described by BBC news producer Sarah MacDonald as the most "revolting, disgusting video" she had ever seen. The unfortunate young man thought this was the only way to get the priest off of his back."[39]

"'He videoed the sexual act of Father Fortune abusing him and then he used it to blackmail Fortune into leaving him alone. No one did anything, that is the most amazing aspect of it,' MacDonald said. The bishop and papal nuncio kept telling the victims that the matter was being investigated and addressed by the Vatican when in reality absolutely nothing had been done to halt Fortune's sex rampage. If anything, the Vatican's lack of action seemed to encourage Fortune."[40]

"When the truth about Fortune broke, Rev. Joe McGrath, his successor as priest in Fethard, refused to move into the brown sandstone house where Fortune abused many of his victims. The plaques Fortune had placed throughout St. Aidan's honoring donors, all of which mentioned his name, have been removed from the walls. The only one that remains is carved directly into the marble baptismal font. The font has been pushed against a wall and rotated so that the inscription is hidden. 'I still go to church and I would hope my children and grandchildren would respect the church,' said Monica Fitzpatrick. Her son Peter shot himself in 1988 at age 23, one of four Fethard youths to commit suicide around the time of Fortune's reign, and she believes the priest's activities were at least in part responsible. 'There are still a lot of good priests,' she said. 'But there are a lot more children out there who have been hurt. The Church is sitting on a time bomb.'"[41]

For four years the Catholic Church exhausted every avenue of legal delay, but by March of 1999, Fortune had run out of time and options. He lived like a prisoner holed-up in his high security New Ross House.

"According to his caretaker Peter Bennett, Fortune spoke about suicide some days before he took his own life. Bennett broke his long silence and told of Fortune's final hours: 'He said that there was no way he was going back to Mountjoy [prison] and that he had been advised that suicide was the best solution for him. I thought he was completely cracked. He asked me to put myself in his own situation, not married and being accused of all these things. He said people were making things up so they could get soft money off the Church. . . . He asked me what I thought his options might be. . . . He also spoke about jumping in a river.'"[42]

"Bennett would stop by Fortune's house daily to lift up the shutters and change the videotape in his CCTV security system, which recorded 24 hours a day. Fortune lived in fear of attack as knowledge of his background spread. Bennett spoke with Fortune when he got worried about his condition, but he refused to speak. That night, the caretaker's phone rang at midnight. It stopped before he picked up the receiver."[43]

"An hour later, Bennett's phone rang to alert him of a message on his voice mail from Fortune telling him there was no need for him to go in the following day because he'd be away with another priest friend for the weekend."[44]

"'That morning I got a call from the housekeeper,' Bennett recounted. 'She couldn't get in to Fr. Fortune's house. She wasn't able to open the shutters. I went up and as soon as we went in the front door we got this smell. The alarm wasn't on and we went upstairs where we could see one of the CCTV screens still on.'[45] . . .'We found him there in the bed, with his rosary beads around his hands. There was a bottle of Powers turned upside down in a bucket near his bed and there were white pills all over the floor.'"[46]

"He'd also taken communion, just before he took his life."[47]

"Fortune was so fat that when the coroner's office arrived to pronounce him dead and take him away, they had to remove several doors so his huge corpse could be transported to the ambulance. Sean Fortune was buried a few days later; Bishop Comiskey conducted the graveside ceremony."[48]

"Comiskey weathered the media storm in Ireland after Fortune's death, but in 2002 his luck ran out when the BBC aired a documentary that featured interviews with the victims and their families. Some of Fortune's victims had committed suicide and the BBC focused on the mother of one of these unfortunate people. This exposé was so damning that Comiskey handed in his resignation, which was accepted by the Pope a short time after the broadcast. Here is his last statement to his flock before relocating to Rome:

> I found Father Fortune virtually impossible to deal with. I confronted him regularly; for a time I removed him from ministry. I sought professional advice in several quarters, I listened to criticisms and praises, I tried compassion and I tried firmness. Treatment was sought and arranged. And yet I never managed to achieve any level of satisfactory outcome, [he said, adding] I should have adopted a more informed and more concerted effort in my dealings with him, and for this I ask forgiveness. The sexual abuse of children is deeply abhorrent to me. . . . I apologize also to the families of victims and to all others who have been offended or hurt in different ways by Father Sean Fortune."[49]

"Church superiors accepted the resignation of the 66-year-old bishop, saying it reflected 'deep human suffering, both of victims of abuse and of himself.' Cardinal Desmond Connell and Archbishop Sean Brady, Ireland's two senior Catholics, expressed their own 'profound apologies' for the suffering caused by pedophilic curates. 'The sexual abuse of children by priests is an especially grave and repugnant evil,' Brady and Connell said in a statement. 'It is a scandal which has evoked entirely justified outrage. The

sexual abuse of children by priests is totally in conflict with the church's mission and with Christ's compassion and care for the young.'"[50]

"The Church is being sued by several victims. The defendants are the former bishop of Ferns, Dr. Brendan Comiskey, who denied the allegations, and papal nuncio Luciano Sterero, who demanded diplomatic immunity in the proceedings to delay the case until his death in 2000. Bishop Eamonn Walsh, appointed by Pope John Paul II as Comiskey's temporary successor, traveled to Fethard in June 2002 to apologize for the church. 'I know it is far, far too late and very inadequate,' he told worshipers, 'but I say it to you from my heart.'"[51]

Notes

[1] O'Connor, Alison, *Message From Heaven: The Life and Crimes of Father Sean Fortune*, Mount Eagle Pub. (2000), p. 243.

[2] O'Connor, p. 26.

[3] BBC, March 19, 2002.

[4–5] O'Connor, p. 27.

[6] Http://news.bbc.co.uk/ 2681141.txt.

[7] RTE, March 1, 2002.

[8, 9, 10] O'Connor, p. 71, p. 60, p. 36.

[11] Http://news.bbc.co.uk/2681141.txt.

[12] **??**

[13–14] Paraphrased or paraphrased and quoted from 'Loftus Hall,' http://www.loftushall.com.

[15, 16, 17, 18, 19, 20] O'Connor, p. 67, p. 77, p. 76, p. 77, p. 81, p. 111.

[21–30] Http://news.bbc.co.uk/2681141.txt.

[31] See also "Priest Scandal Extends Worldwide; Catholic Heartland of Ireland Reels with Revelations," by the Feminist Majority

Foundation, *Feminist Daily News Wire*, Aug. 13, 2002, http://www.feminist.org/news/newsbyte/printnews.asp?id=.

32 Paraphrased or paraphrased and quoted from "Suing the Pope," BBC Word News Edition, March, 19, 2002; http://news.bbc.co.uk/2/hi/programmes/correspondent/1879407.stm.

33 Http://www.sexcriminals.com/news.

34, 35, 36, 37, 38, 39 O'Connor, p. 111, p. 124, pp. 121–122, p. 122, p. 124, p. 126.

40–42 Http://news.bbc.co.uk/hi/english/static/audio_video/programmes/correspondent/ transcripts.

43–49 Paraphrased or paraphrased and quoted from "Fr. Fortune Took Life with Overdose of Drink, Drugs," by Brendan Furlong; http://archives.tcm.ie/irishexaminer.

50 Paraphrased or paraphrased and quoted from "Irish Bishop Quits over Priest Case," by Kevin Cullin, Boston Globe Staff, April 2, 2002; http://www.boston.com/globe/spotlight/abuse/stories/040202_bishop.htm.

51 Paraphrased or paraphrased and quoted from "Irish Bishop Quits over Abuse Row," Cnn.com/World, April 2, 2002 http://cnnstudentnews.cnn.com/2002/WORLD/europe/04/2002/ireland.bishop.

3

Hippie Priest

THE 1960S BROUGHT FORTH a new spirit of change to Western civilization. The various civil rights movements promoted social action wherein the great injustices of the past would be peacefully confronted and redressed. The large-scale antiwar protests made it seem likely that young Americans would no longer blindly follow the government into foreign conflicts. The youth counterculture offered new and fascinating forms of music, fashion, cinema, and art to replace the humdrum world of the Establishment.

Mystical authors like Aldous Huxley and Alan Watts wrote about the need for inner spiritual experience as opposed to the dull rote prayer and mechanistic rituals of the Western faiths. Timothy Leary offered his "Tune in, Turn on, and Drop out" philosophy for disenchanted youth. Older models of religion were deemed outdated, new, meaningful forms of spirituality and social equality were sought by those discontented with what they saw as Establishment oppression.

The Roman Catholic Church tried to address this new spirit of social change and mystical aspiration. Pope John XXIII convened the Second Vatican Council in 1963 to "open the windows of the church and let some fresh air in."[1] Some 16 documents were drafted at the Council at its close in 1965, all of which sought in various ways to bring the Church of Rome into the modern world and to accommodate it to the progressive liberalism that was overtaking Western nations.

"No other priest in the Archdiocese of Boston better personified this new spirit in the Church than Father Paul R. Shanley. Having been ordained in 1960 after completing his priestly formation at Saint John's Seminary in Boston, Shanley seemed every bit the modern priest the Church was looking for in those days. The young cleric was impressive looking, slim and over six feet tall. His superiors noted his ability to communicate with and relate to young Catholics, many of whom were confused with all the social and political transformations erupting around them. For his part, Shanley seemed eager to work with children and adolescents."[2]

"Many priests find working with young people a tedious affair as it involves constant planning and the supervision of oftentimes unruly and hostile children. Shanley expressed no such feelings. Even before his ordination he had volunteered to work with retarded children, orphans, and underprivileged adolescents at a variety of Church-run agencies in the Boston area. At his first assignment as a priest at a church in Stoneham, Massachusetts, Shanley organized a Friday night dance club for local teenagers, which included a psychedelic light show. Shanley later pioneered 'Folk Masses,' which attracted scores of young people to Sunday services, and founded a Catholic retreat house in rural Vermont for teenagers."[3]

"As a means to better relate to young people, Shanley even boycotted the barber's chair and allowed his hair to grow into a long mane, cultivated long stylish sideburns and often wore the blue jeans and plaid shirts of the youth subculture rather than his black suit and Roman collar. This led to his being dubbed the 'Hippie Priest' by his early followers. The Archdiocese of Boston recognized how Shanley bent over backwards to connect with young people and granted him a special ministry. In 1970 the Archbishop of Boston, Cardinal Humberto Medeiros, made Shanley the 'minister for alienated youth and sexual minorities' and provided him with funds for this street-outreach program. Shanley ran his new ministry from a private apartment in Boston's Back Bay and at several local churches that offered him space. It was his mission to bring disenchanted young people as well as gay and lesbian youths back into the Church of Rome. Shanley became a media darling, a

nationally known 'Hippie Priest' who busted out of the Catholic stereotype at a time when the Roman Catholic Church in America was longing for just such an innovative young cleric."[4]

Father Paul and The Process

"However, there was a nefarious side to Shanley that the Church ignored. In the late 1960s a priest who ran the La Salette Shrine in Attleborro, Massachusetts wrote to the Chancery concerning a story that a young boy had related to him about Shanley. According to the letter, Shanley molested the young boy at a cabin in the Blue Hills nature reservation near Boston. The letter also stated that Shanley was known to take teenagers to the cabin on weekends and would engage in sex with them. As a means to secure new victims, Shanley would always ask the teenagers for names, addresses, and phone numbers of other troubled adolescents whom he could lure to the woods for more sexual adventures. But, the Chancery did nothing to investigate these allegations and allowed him to continue working with children."[5]

"Shanley combed the areas of Greater Boston where alienated young people gathered to offer them the official consolation of the Church, but most often he would entice them into sexual acts at his Back Bay flat. For example, in 1974 Shanley allegedly invited a 15-year-old boy from Boston College High School to his apartment because he heard that, like many young men, the student was struggling with his sexual identity. Shanley began the pastoral counseling session by suggesting that the boy get comfortable with his own body and recommended that they both undress. The young man complied and Shanley invited him to stand nude with him before a full-length mirror and compare bodies. This soon led to a sexual encounter. The priest later arranged for this boy to meet other older gay men and share his body with them, until the young man broke off all ties with the cleric years later. Shanley used this casual approach to tempt scores of homeless and troubled kids he sought out at various hippie hangouts into sexual encounters."[6]

"One such "counter-culture mecca" where teenage sex partners could easily be obtained was Harvard Square. Since the days of the early Beat writers like Jack Kerouac, Cambridge and Harvard Square were part of an interlocking group of bohemian enclaves that included Greenwich Village and the Height Ashbury. Shanley allegedly shared information about wayward youths with members of a satanic cult called the Process Church of the Final Judgment. The Process Church recruited on a national level among estranged young people and also influenced a number of sinister figures. Shanley frequented the now defunct Cardell's Café on Brattle Street in Harvard Square, where many disgruntled and runaway youths congregated for cheap meals and coffee. Shanley would meet with wayward boys, buy them food and invite them to his apartment, and then molest a great many of them."[7]

"Members of the Process Church, called Processians, likewise recruited wayward youth at Cardell's Café, and it is alleged by a homeless youth worker (who wishes to remain anonymous at this time) that Shanley regularly spoke to and shared information with Processians concerning homeless boys. According to scholar Gary Lachman, the Process Church had a huge following in the Boston area, and Process-founder Robert Moore DeGrimston and his wife Mary spent a great deal of time in Cambridge. DeGrimston eventually settled in Massachusetts in the mid-1970s after he abandoned the cult he had founded. Since Shanley was at least nominally associated with the Process Church it would be of value to examine its strange history."[8]

"The DeGrimstons were former members of the Church of Scientology in their native England. In the early 1960s the couple founded a group called Compulsions Analysis, which mimicked L. Ron Hubbard's teachings. Their new enterprise turned out to be extremely successful. However, the DeGrimstons soon turned Compulsions Analysis into a Satan-worshiping cult with its own magazine, which was sold on the streets of London. They called their new religion the Process Church of the Final Judgment, or 'the Process' for short, and registered it in Great Britain as a religious organization in 1965. They recruited wealthy young people as a means of attaining economic support, but they would also

enroll wayward poor youths who they thought they could effortlessly control."[9]

"Radically deviating from traditional Christianity, the DeGrimstons developed a bizarre theology. In their view, God and Satan are not opposite and conflicting supernatural forces but rather partners in the redemption of humanity. Both figures were believed to contribute positively to the world and to the rest of the universe. Jesus is pictured as the judge at the End Time, while Satan becomes the executor of Christ's judgments. Members were told to worship a total of four deities: Jehovah, Jesus, Lucifer, and Satan. They were urged to pick one that they could best identify with and devote themselves to that deity. Consequently, Processians went back and forth from Christian piety to overt Devil worship to determine which of the four gods suited them best."[10]

"As the cult grew, the DeGrimstons withdrew further from the outer world into an realm of secrecy and exclusion, penetrated only by the eldest members. The inner core of Processians called themselves *The Omega*—a title that had great meaning in the lives of two priests later accused of sexual molestation, Paul Shanley and Bernard J. Lane".[11]

The career of Lane will be covered in a later chapter, but it can be related that he ran a home for wayward boys called the *Alpha Omega House*, where it is alleged that scores of young boys were molested. It is also alleged that acts of Satanic Ritual Abuse occurred at the Alpha Omega House rituals in which Shanley and many others participated.

"DeGrimston, whose long hair, beard, and dreamy expression made him look increasingly like Jesus Christ, often preached charismatically at public meetings of the approaching End Time when Jesus and Satan would return for the Final Judgment of Humanity. DeGrimston's wife, Mary, was rarely seen by lower-ranking members; the hierarchical system of neophytes, initiates, priests, and 'brothers' Processians adopted was strictly adhered to and the secret rituals of The Omega were a matter of some speculation among new and lower-level devotees."[12]

"By early 1968 the cult had spread to the United States, establishing churches in New York, Boston, New Orleans, Los Angeles, and San Francisco. The Process devotees recruited new members at subculture enclaves like Greenwich Village and the Haight Ashbury. The Processians soon adopted neo-Nazi overtones as a means to generate a sort of fascist chic that would appeal to young men. In California they visited the offices of *The San Francisco Oracle*, hoping to bring that famous underground newspaper over to their cause. *The Oracle* was too busy fomenting the Age of Aquarius to give Nazi-like Satanists much time. They even paid a visit to the Black Pope himself, Anton LaVey, head of the Church of Satan, but he had no use for them either. LaVey was a self-proclaimed huckster and atheist who didn't really want to follow anyone, nor was he really interested in devotees himself."[13]

"The Process set up a church at 407 Cole Street in San Francisco. Their neighbor at 636 Cole was someone who would cause them a lot of grief in a year or so. His name was Charles Manson, soon to become the head of a cult called 'The Family,' whose members were responsible for the grisly Tate-LaBianca murders of 1969."[14]

"At that time, Manson was still an ex-con guitar player who recruited air-headed flower children. At this juncture, the Summer of Love, which had inspired the youth of America just a year before, had devolved into a freak show where hard-core drug addicts and disturbed runaway teenagers combed Height Street, panhandling and stealing. By the end of the decade Manson was one of the most famous people on Earth and a counterculture icon, though most of the hippies eventually saw him for the insane man he really was. 'Charlie Baby,' as Manson's devotees referred to him, was Satan incarnate for the Establishment. For the Process, he spelled disaster, as Processians more or less taught Manson everything that he later incorporated into his helter-skelter theology, which led to the eventual slaughter of Sharon Tate and her house guests."[15]

"The ties between the Process and the Family were quite strong. In 1968 Charlie sent Family member Bruce Davis to visit Process headquarters in London. Two Processians visited Manson in jail

when he was arrested for a petty offense. Manson had contributed an article to the Process magazine. DeGrimston wrote of Satan and Christ coming together, a concept Manson was to drill into the heads of his adherents. Even the name 'The Family' was originally used by the DeGrimstons to denote their lower-tier membership. When questioned at his trial about his relationship to the Process, Manson stated that he and DeGrimston were one and the same.[16] After Manson and his cohorts received long prison sentences for the Tate killings, the Process distanced itself from Manson."[17]

"Near the end of 1968, the British House of Commons passed various laws to restrict the growth of Scientology. The Process was considered an offshoot of Scientology, and DeGrimston was hit hard by this policy when British authorities barred American Processians from entering the United Kingdom. DeGrimston, fearing a major crackdown by various governments, closed all of his churches and sent his group out to beg and recruit in the United States and Europe. Processians were to roam from city to city, embracing whatever their four gods sent. DeGrimston's satanic recruiters threw themselves on the mercy of a public that was already being hassled for donations by a plethora of other cults. However, the film *Rosemary's Baby* (1968) sparked huge interest in Satanism and the Processians found sympathizers wherever they roamed. They used the homes of new recruits as churches, where they conducted strange rites to honor their four strange gods. The Process Church went underground, which added to its lure."[18]

"The Processians who came to Harvard Square used a two-pronged recruiting approach. They sought rich college students who they hoped would fund their activities and they also enlisted poor wayward youths who were easy to manipulate. After a few years they established a strong following. Cardell's Café served as a major recruiting ground for Processians and other cults, as it was constantly filled with both wealthy Harvard students and wayward youths. At some point in the early 1970s Shanley likewise began to seek out lost souls at Cardell's for his street ministry and came into contact with Processians. It is not clear to what extent Shanley was involved in the Process Church, but it is certain that

he exchanged details about potential recruits with Processians for his 'youth ministry.'"[19]

Some links will be examined in the chapter on Shanley's friend and fellow graduate of Saint John's Seminary (class of 1960), Bernard J. Lane. However, when one considers Shanley's subsequent actions, it would not be too surprising if it were discovered that he adopted Processian theology as a way of life.

Shanley Helps Found NAMBLA

"As the '70s rolled on, the Boston Chancery began receiving more and more complaints about Shanley's sexual activities but did nothing to stop the priest nor attempt to get him psychiatric help. According to recently released Church files, Shanley was blackmailing Cardinal Medeiros with some sort of incriminating evidence, which forced the Church to allow him to continue his vile activities. Shanley must have had some damning facts about major wrongdoing on the part of the archdiocese, since he became more and more bold in his sexual high-jinks and publicly more vocal about his strange beliefs relating to God and sex."[20]

"Emboldened by the fact that the Church would do nothing to stop him, Shanley began speaking publicly about sex between adults and children. At a talk in Rochester, New York in 1977, Shanley stated that 'he could think of no sexual act that caused sexual damage to children—including incest and bestiality' and that 'it is the child who seduces the adult in pedophile relationships.' This was the first of many such public testimonials by Shanley. Despite making such proclamations Shanley was still allowed to operate his 'youth ministry' and he continued to roam the meaner streets of Boston for young helpless victims whom he shared with his pedophile clique. Cardinal Medeiros did nothing to deter Shanley nor did he attempt to warn the public about the true nature of this priest."[21]

The reason for Medeiros' hesitance to take action against Shanley

will become apparent in the chapter concerning Monsignor Frederick Ryan—a top aide to Medeiros.

"In his ministry, Shanley became a gay rights activist and openly associated with gays, lesbians, and transsexuals. He even began attending gay rights rallies, and his recently-disclosed Chancery files demonstrate that he contracted a venereal disease and even taught some young gay followers how to inject heroin during this period. One associate of Shanley was Representative Elaine Noble—the first openly-gay person to be elected to public office in American history. Noble was arguably the most important and famous gay person in the United States in the late 1970s. In her efforts to bring gay, lesbian, and trans-gendered people into the mainstream of American society, Noble became the *de facto* leader of the Gay Liberation Movement."[22]

"In a December 3, 2003 interview with the New England Cable News Network (NECN), Noble gave her testimony concerning her relationship with Shanley and stated: 'Everybody loved Paul Shanley and thought he was doing wonderful work. . . . I started getting a little concerned about his ministry when some of the children started telling me Fr. Shanley was being inappropriate with them . . . they were very graphic about it.'"[23]

"Noble went on to report that she was well aware that Shanley took underage boys to gay bars and gay bathhouses and she recalled, 'he [Shanley] was known to every owner of these establishments and they told me they saw him with kids . . . young children broken/hurt . . . it's not right . . . I'm sorry!'"[24]

"But Elaine Noble never called the police or warned any children about Shanley. During theNECN interview she shed a few laughable crocodile tears in remorse for aiding and abetting Shanley in his rape of children. In a more enlightened society, Noble would face criminal charges. The gay community in Boston is as culpable for the actions of Shanley as the Archdiocese of Boston."[25]

"However, Shanley overstepped his bounds when he attended a pedophile convention called 'Men and Boys' organized by boy

lover Tom Reeves, which was held at a hotel in Boston in 1979. *Gaysweek* magazine reported on the gathering:

> 150 people turned up for a series of panel discussions on the issue of man-boy love. . . . Father Paul Shanley, representative of Boston's Cardinal Medeiros for outreach to sexual minorities, told the story of a boy who was rejected by his family and society, but helped by a boy-lover. When his parents found out about the relationship, however, the man was arrested, convicted, and sent to prison. 'And there began the psychic demise of that kid,' Shanley commented, 'He had loved that man. . . it was only a brief and passing thing as far as the sex was concerned, but the love was deep and the gratitude to the man was deep, and when he realized that the indiscretion in the eyes of society and the law had cost this man perhaps 20 years the boy began to fall apart.' Shanley concluded, 'We have our convictions upside down if we are truly concerned with boys. . . the cure does far more damage.'"[26]

"This was the first media coverage of Shanley's bizarre world, and Cardinal Medeiros now had to take some action before the priest's activities were discovered by the mainstream news agencies. Thus, Medeiros decided to end Shanley's youth ministry in April of 1979 and transferred him to Saint John the Evangelist parish in Newton, Massachusetts, a suburb of Boston. At first, Shanley resisted the Cardinal's action and threatened to expose the depraved activities of the archdiocese in the press, but soon accepted his reassignment. No one in the Chancery suggested that Shanley be sent for psychiatric treatment nor was the pastor of Saint John's warned about the deviant priest. In fact, in his official transfer letter Medeiros requested that Shanley remember him in his prayers."[27]

Shanley's influence was felt outside the borders of the Church. The success of the Men and Boys Conference, at which Shanley gave his now infamous speech on the merits of sex between adult males and boys of any age, prompted conference organizer Tom Reeves to found the North American Man-Boy Love Association (NAMBLA), a group dedicated to legalizing sex between adults

and children. NAMBLA quickly spread internationally, opening chapters around the globe. The group regularly holds meetings at which pedophiles offer each other advice on how to seduce young boys and avoid legal trouble while doing so. It was Shanley who spearheaded this movement with his charismatic opening address at the initial conference; he truly was the inspiration for and the spiritual father of NAMBLA.

NAMBLA is not the harmless gay community offshoot that it promotes itself as being. When John Walsh—host of *America's Most Wanted* TV program—testified against NAMBLA in court in the 1980s, the group sent hit men out to kill the anti-crime activist. After receiving numerous death threats for testifying, Walsh informed the FBI and was assigned federal agents as bodyguards.

Walsh recalled the incident during a 2003 CNN interview with Larry King:

> *Walsh*: You know what . . . we had a lot of problems with threats. I had testified against NAMBLA, the North American Man-Boy Love Association, a group of pedophiles.
>
> *King*: In fact, the FBI killed a couple of guys threatening you, right?
>
> *Walsh*: That was after *America's Most Wanted* started, but we had moved three times that year, because we were getting threats over the phone, they were getting our phone number saying we had Megan, we had our new daughter, our beautiful daughter. "We're going to kill your daughter" (CNN aired July 15, 2003).

"Although Shanley was no longer free to roam Greater Boston for fresh victims, this did not discourage him from his normal sexual activity. Shanley merely began to molest the young boys who were church members. In May of 2002, a 24-year-old man who was a six-year-old when Shanley came to Saint John's claimed that the new priest regularly molested him and other boys. The man asserted that Shanley would simply enter the Sunday school room where children were being instructed and take him to the confessional and sexually abuse him. Shanley told the boy that 'no one would believe him' if he ever talked of the abuse."[28]

"As a means of bringing more victims into his strange world, Shanley became a part-time chaplain at McLean Hospital, a psychiatric facility near Boston run by Harvard University, and began soliciting sex from the patients. One such patient claimed that Shanley approached him and began what seemed to be a pleasant conversation. Suddenly, Shanley began telling the man about friends of his who were into sadomasochism and gave detailed information about what practices they undertook on each other with whips and how they ejaculated on one other. He then invited the handsome patient to an S&M session, but the man declined. Mental patients were ideal for Shanley and his ilk because no one would ever lend credence to their testimony."[29]

Cardinal Medeiros died in 1984, and his replacement, Archbishop Bernard Law, became Shanley's new superior. Law continued with the policy of allowing Shanley and over 100 priests later accused of sexual misconduct to continue with their loathsome life styles. Despite many complaints about Shanley, Law allowed him to carry on molesting children and would pay off any victims who threatened to sue with large out-of-court settlements, cajoling them into signing gag orders which prevented them from warning other potential victims.

After complaints mounted in the late 1980s, Law and his assistant Bishop John McCormick were compelled to remove Shanley from parish work and transfer him out of state, where the aberrant priest's life took another bizarre turn.

Gay Inn Keeper

"In 1990 Shanley moved to California, but was still a priest in good standing in the archdiocese of Boston, receiving a full salary from the Boston Chancery. Even though Shanleys' personnel file contained multiple allegations of child abuse, Rev. Robert Banks, a top deputy to Law, sent the San Bernardino diocese a letter vouching for him. 'I can assure you that Father Shanley has no problem that would be a concern to your diocese,' he wrote.

Consequently, there were no restrictions placed on his access to minors. Shanley later wrote that he handled all baptisms and youth retreats at St. Anne's Church in San Bernardino."[30]

"Banks, the now retired Bishop of Green Bay, Wisconsin, expressed little remorse for his letter in a recent interview with *Time* magazine. He said he had never heard of any abuse allegations, and he doesn't remember if he ever looked in Shanley's file. 'If the priest had an assignment in the diocese, my presumption was that he was in good standing, and everything was fine. And that's the way I operate still.'"[31]

"With limited church duties, Shanley and another pedophile priest from Boston named John J. White purchased a hotel for gay guests in Palm Springs, California. White also received a regular paycheck from the Boston Chancery. How the two clerics obtained the large amount of money needed to buy the hotel is anyone's guess. The homosexual-friendly establishment was called the Cabana Club, and White already owned a neighboring gay hotel called the Whispering Palms."[32]

"'We were in the same business together,' said John Kendrick, who owned the Inn Exile Motel, which also served a gay clientele. 'As far as Paul goes, it never occurred to me that he might have been a priest. He was a quiet person whenever I was around him. He was John White's friend. That's how I knew him.'"[33]

"Shanley and White ran both hotels as 'clothing optional' operations and encouraged gay men to have sex outside in the open. Kevin Rice—a gay man who frequented both hotels—claimed the Whispering Palms was 'one of the friskier places. Nude sunbathing was encouraged, and sex by the pool was permitted.'"[34]

"In the twisted world of Paul Shanley, open gay sex was not enough—he began to bring young underage boys to the hotels. A former victim of Shanley has recently come forward and filed a lawsuit alleging that Shanley sexually abused him at various locations including the Cabana Club. The victim stated, 'he invited me down to Palm Springs, where he exploited me at that resort.

He would encourage me to have sex with his clients or whatever. He'd say, "Those guys are from Holland. Why don't you go into the Jacuzzi with them?" I think he was pimping me and I didn't even know it.'"[35]

"Gay men and boy-lovers from around the world came to the Cabana Club and Whispering Palms to partake of the illegal sex Shanley provided. Reports began to surface in San Bernardino that Shanley was molesting boys, and the Boston Chancery was informed of the situation. Shanley was sent for a psychiatric evaluation in 1993, and the doctors determined the deranged curate was unfit to hold any ministerial position."[36]

"Yet Boston Diocesan officials went out of their way to help Shanley. In 1995, to deflect attention off of his partner, White sold the Whispering Palms. Law and McCormick transferred Shanley to New York City, where he became acting director of Leo House, a Church-run guest house for students and clergy. Leo House turned out to be another front for gay sex and man-boy love. Two years later, Shanley was denied a permanent post there when one of his victims came forward with legal threats. Even after the Church had settled multiple cases filed against Shanley, Law said he had no objection to the priest's bid to become head of this New York City Catholic guest house—which the Cardinal knew occasionally housed children and teenagers."[37]

"In 1996, Law granted Shanley retirement from the priesthood with full pay and health benefits. Even though he was well aware of Shanley's illegal sexual activities, Law wrote Shanley a farewell letter in which the prelate wrote, 'for 30 years in assigned ministry you brought God's Word and His Love to His people and I know that that continues to be your goal despite some difficult limitations.'"[38]

"After Shanley retired, he returned to California in 1997 with a longtime companion named Dale E. Lagace, who had been with him for part of his time in both Palm Springs and New York and is 21 years his junior. Shanley and Lagace rented an apartment in Hillcrest, a district of San Diego favored by gays and lesbians.

Shanley joined the San Diego Police Department's voluntary senior patrol, which supervised crosswalks for children going to and from school. Fellow volunteers and neighbors claimed that he never mentioned he was a priest. The police were never informed that Shanley was a notorious child rapist. White sold the Cabana Club that same year."[39]

"Shanley's world fell apart in 2002 when *The Boston Globe* exposed the cabal of child rapists in the Archdiocese of Boston, and he was extradited to Massachusetts where he now faces numerous charges of child rape. Cardinal Bernard Law was forced to resign as Archbishop of Boston in 2002 over the scandal. At the writing of this book, Shanley is free on bail and still collects his full Church pension while awaiting trial and lives in the gay section of Cape Cod."[40]

Notes

[1] Paraphrased or paraphrased and quoted from "PC in the Catholic Church," by Thomas E. Woods, Jr., Aug. 22, 2002; http://www.lewrockwell.com/woods/woods11.html.

[2–6] Paraphrased or paraphrased and quoted from "Who Can Fathom the Human Heart? Father Shanley and the Church Crisis," a New England Cable News documentary; http://www.boston.com/news/necn/Shows/specials/father_shanley.

[7–15] Paraphrased or paraphrased and quoted from "Sympathy for the Devil," by Gary Lachman, *The Fortean Times*, May 2000; http://www.forteantimes.com/articles/134_process.shtml.

[16–17] Paraphrased or paraphrased and quoted from "The Process Church of the Final Judgment," M. Turner, 2004; http://www.charliemanson.com/process.htm.

[18] Note 7, ibid.

[19] http://www.boston.com/globe/spotlight/abuse/stories/042602_shanley.htm

[20] Paraphrased or paraphrased and quoted from "Files Show Shanley Tried Blackmail," Michael Rezendes and Thomas Farragher, Boston

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28–31 Paraphrased or paraphrased and quoted from "Ex-Vicar of Boston Concedes He Erred," by Michael Rezendes and Thomas Farragher, Boston Globe Staff, Jan. 14, 2003; http://www.boston.com/globe/spotlight/abuse/stories4/011403_vicar.htm.

32–36 Paraphrased or paraphrased and quoted from "Molesting Priest Linked to Gay Hotel," *The Data Lounge*, April 10,2002; http://www.datalounge.com/datalounge/news/record.html?record=19612.

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38 Paraphrased or paraphrased and quoted from "Sex, Lies and Video Tape: The Current Sex Scandal in Catholicism: Is the Church on the Brink of Judgment?" by Robert A. Sugenis, Catholic Apologetics International, May 17, 2002; http://www.catholicintl.com/epologetics/judgement.html.

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40 Paraphrased or paraphrased and quoted from "Judge Allows Shanley to return to Provincetown," Steve LeBlanc, *Associated Press*, Dec. 13, 2002; http://www.boston.com/news/daily/13/shanley_cape.htm.

4

Black Room

LITTLETON, MASSACHUSETTS is a sleepy New England town situated northwest of Boston with a population of a little over 8,000 souls. Passing through this quiet hamlet-like place, it is difficult to believe that in the 1970s Littleton may have hosted a satanic cult in a wayward-boys home called the Alpha Omega House, where alleged acts of ritual sexual abuse took place in what victims called "The Black Room." This room was reportedly painted black from top to bottom and young boys were taken there and forced to engage in sexual acts with the director of the home and others. Even more shocking is that the director of this institution and leader of the cult was the Reverend Bernard Lane, a Roman Catholic priest who worked for the Archdiocese of Boston.

"Lane operated the Alpha Omega as a joint project between the Archdiocese of Boston and the Massachusetts Department of Youth Services. Of all the scandals involving the American Catholic Church, this is the only case in which a government agency is acting as a defendant. Recent reports allege that Lane forced the boys in his care to join in bizarre sexual acts under the guise of 'therapy' and 'spiritual guidance.'[1] Some of the boys, who ranged in age from pre-pubescent children to 17-year-olds, say they were forced to do the following:

- Roll around naked on the floor (and on each other) while making moaning noises. Lane justified this practice as a form of 'primal scream therapy,' which was popular in the 1970s.

- Have sex in the Black Room with various priests, including Bernard Lane and Paul Shanley—the spiritual father of NAMBLA.

According to two victims, on several occasions there was an inverted cross and face-down crucifix in the Black Room while sex occurred between priests and young boys. The Archdiocese of Boston was well aware of the occult practices and sexual abuse that took place at the Alpha Omega House, yet it allowed Lane to continue his vile activities for decades."[2]

Indeed, Lane's career in the Archdiocese of Boston was beset by problems from the outset.

"After his ordination in 1960, Lane was assigned to several parishes. Time and again accusations caused the Church to transfer him quietly to a different parish. Like most of the pedophile priests in the Boston area, Lane's career as a child abuser could have been cut short very early and scores of children saved from abuse. In 1969 Lane founded a drug treatment center for teenagers in Malden, Massachusetts, a suburb of Boston. He also organized youth retreats and became chaplain for Malden Catholic High School. Lane gained a reputation for being a sexual deviant in all of these early assignments."[3]

"However, most of the allegations against Lane stem from his involvement with Alpha Omega—the nonprofit organization that he directed in the late 1970s. Alpha Omega occupied two houses in Littleton that sheltered 30 troubled boys, most in their early teens. In his youth ministry, Lane also used his family-owned house in nearby New Hampshire, which has been described as a bachelor's pad decked with mirrored ceilings and other sexual accessories. Boys were sent to Alpha Omega by the Commonwealth of Massachusetts Department of Youth Services (DYS) for 'acting-out' problems, drug abuse, and/or petty crime."[4]

"At the time, Alpha Omega was not an archdiocesan facility. It was run by a secular nonprofit group in Malden, Massachusetts called Adolescent Counseling in Development Inc. (ACD), which Lane

had helped found. (ACD is now operated by Life Resources Inc., a separate corporation under the Archdiocese of Boston.)"[5]

"Sometime in 1977, state inspectors from the DYS showed up at Alpha Omega to do a routine inspection meant to ensure that the boys, most of whom were wards of the state, were being treated properly. Scott Surrey, a member of the DYS evaluation team, said he did not anticipate a problem when he knocked on the door of the home. He and his team had done more than 30 inspections and expected to spend four or five days at the Littleton house, talking to staff and boys and examining records as a routine part of the their official job description."[6]

"But Lane refused to let the state social workers in, telling them that it would be inappropriate for non-members to observe the type of group therapy undertaken at his center. Lane explained that outsiders would not understand or appreciate the cutting-edge forms of therapy that he was employing to treat the children."[7]

"The team of inspectors immediately reported Lane to their boss, Assistant Commissioner John Isaacson. For unclear reasons, Isaacson chose not to interfere with Lane's activities at Alpha Omega. Isaacson claimed he never trusted the judgment of his inspectors. This proved to have horrible consequences for scores of boys who were molested in strange rituals at the house. If the DYS had performed the mandatory unannounced visit, which involves viewing every room in the house, then they would have stumbled across the Black Room, which seems to have been designed as an ad hoc ritual abuse chamber, according to the testimonies of former Alpha Omega residents who wish to remain nameless. It may be akin to the 'Devil's Room' that Father Sean Fortune's victims mentioned. But, having been rebuffed by their superior, the team never returned to Alpha Omega."[8]

"Attorney Nance Lyons, who has represented several of Lane's victims, said she was dumbfounded when she recently learned about the state's inaction. 'What were these people thinking of?' Lyons said. If, she said, the state 'had gone and interviewed clients, my

other clients would not have been abused. It is beyond the ability of any reasonable person to understand.'"[9]

"In 1978 the DYS received a report that Lane had fondled an Alpha Omega boy at his New Hampshire home. When questioned, the boy told of strange therapies, including group nudity and other abnormal activities. The commonwealth threatened to pull Alpha Omega's state license for what it vaguely called 'unusual treatment practices.' Faced with this threat, diocesan officials fired Lane as director of Alpha Omega that same year."[10]

"The Alpha Omega staff psychologist, Cornelius Coco, concedes there were telltale signs of sexual abuse at the home. Coco claims there were definite occasions when Lane would tell the staff that one of the boys had crawled into his bed and, after speaking for a while, the priest had returned the ward to his own bed. Yet with all of the evidence stacked against Lane, the Church did nothing to keep him away from children. Instead, Lane was transferred to various parishes, such as Saint Charles in Waltham, where he was put in charge of altar boys."[11]

"When the Boston Archdiocese staged a false crackdown on accused priests in 1993, Lane was removed from his parish in Chelsea and put on sick leave. However, no one was ever assigned to watch Lane and keep him away from young boys. In 1996 Cardinal Law put Lane in charge of elderly priests at the archdiocesan home for retired and disabled curates, but still did nothing to stop the current priest from getting serious psychological help."**??**[12]

"In 1999 Lane was still at the retirement center, even after the Church settled out of court with six of his Alpha Omega victims. After his Church record was unsealed in 2002, a dozen or so other former Alpha Omega victims filed suit. As of the writing of this book, Lane is retired and lives in New Hampshire. It is unlikely that he will ever be charged with a crime due to the statute of limitations having expired. His former victims are primarily suing for civil damages against the Archdiocese of Boston for not taking any action to safeguard them from Lane's macabre spiritual therapy."[13]

Paul Shanley, Lane's classmate at Saint John's Seminary, class of 1960, allegedly had sex with young boys in the Black Room. As mentioned, Shanley's youth ministry brought him into contact with the Process Church of the Final Judgment and with scores of homeless boys, many of whom sought his spiritual direction. Both priests could thus shape their therapy techniques so as to manipulate young males into sexual acts. The satanic elements really do not seem all that important when considering the actual sexual contact itself. However, it is essential to examine all of the elements in this sick equation in order for society to avoid such horrific incidents in the future.

It is quite possible that Shanley and Lane may have borrowed or fused elements from DeGrimston's theology into their own mystical/sexual practice. To understand this possibility it is imperative to take a closer look at the origin of the Process Church and its practices and ceremonies.

The Process Church of the Final Judgment

"Although some elements of Process Church theology were covered in the chapter on Shanley, a detailed examination of Robert Moore DeGrimston's teachings is necessary to understand this cult and how it may have impacted the Catholic Church in Boston. The roots of the Process Church go back to Aleister Crowley, who gained control of a German mystical order called the Ordo Templi Orientis in 1922. The OTO was supposedly a revival of the Knights Templars and claimed an ancient pedigree, but in reality it had been founded by a German occultist circa 1896. . . . The Spiritual Father of the Ordo Templi Orientis was Carl Kellner, a wealthy Austrian chemist. Kellner was a devout Freemason who traveled widely and studied various forms of esotericism. He claims to have come into contact with three adepts who directed him to an cult called the Hermetic Brotherhood of Light."[14]

"Sometime in 1885, Kellner met occultist Dr. Franz Hartmann (1838–1912). He and Hartmann later collaborated on the develop-

ment of a tuberculosis treatment which turned out to be no more than a quack cure. Kellner believed that he had discovered a 'key' which offered a clear explanation of all the complex imagery of Freemasonry, and, Kellner asserted, opened the mysteries of the universe. Kellner desired to found a Masonic College that would be open to all Freemasons as a means for attaining esoteric knowledge."[15]

"At this juncture, Kellner began to discuss his idea for founding a Masonic College with fellow scholar Theodor Reuss. During these sessions, Kellner determined that the new college should be called the 'Oriental Templar Order' (OTO). The inner core would be organized to mimic the highest degrees of Freemasonry but would also include Rosicrucian doctrines and Kellner's 'key' to Masonic symbolism. The order was open to men and women."[16]

"Women could not become Masons under the then current system, and this may have been one of the reasons why Kellner decided to break from Freemasonry and form his own gender-inclusive society. The reason for this is simple. Kellner developed sexual ceremonies and enjoyed having both women and men participate in them."[17]

"The order combined Masonic rituals and sex magic in the belief that the Knights Templars enacted similar if not identical rituals before their demise in the year 1309. Members would arouse their sexual energy during magical ceremonies as a means of identifying with various deities, including Jesus Christ. The OTO was seen as a fulfillment of Freemasonry's higher degrees, and thus may be called a Masonic offshoot."[18]

"Reuss succeeded Kellner as head of the OTO in 1905 and began to issue charters to various groups throughout the world. Among his initiates were the famous occultists Rudolf Steiner, Aleister Crowley, and Papus as well as H. Spencer Lewis. Crowley gained control of the London branch of the OTO and gave it a much more bi-sexual orientation."[19]

"Lewis founded the Ancient Mystical Order Rosae Crucis

(AMORC) in 1915 under the OTO charter he received from Reuss. AMORC became famous for advertising their secret society in magazines of wide circulation like *Popular Mechanics* and *Home and Garden*, offering the average American contact with the great spiritual epochs of the past. Members called themselves Rosicrucians after the fraternity of the Rose Cross mentioned in certain anonymous documents published in Germany in the 1700s. Subscribers to Lewis's mail order religion could probe arcane subjects at night in the comfort of their own homes and re-enact elaborate Egyptian ceremonies, primarily toned-down variations of Kellner and Crowley's sex magic ceremonies."[20]

The "Mr. and Mrs. John Q. Taxpayers" who have performed these occult rituals in their living rooms from 1915 to the present day were, and are, merely re-enacting Crowley's amorous rituals without actual sexual contact. Even the ceremonies for solitary practice are quite sexual in symbolism. Could this mail order religion have acted as a sort of ritual foreplay for repressed middle class couples who have been Lewis's primary customers? Perhaps.

"We know for certain, however, that when Crowley came to the United States during the First World War, he seriously considered suing Lewis for control of AMORC, thinking that his British OTO charter gave him jurisdiction over the Americas."[21]

Crowley was correct in his assertion that many of Lewis's home lessons were modified versions of Crowley-created OTO rituals minus the hanky panky. "The Great Beast," as Crowley enjoyed being called, never aggressively pursued this legal battle with Lewis, and nothing came out of it. Crowley started a California branch of the OTO, perhaps to compete with Lewis's organization, which was originally headquartered in Florida and later moved to San Jose, California.

"Rocket designer Jack Parsons ran the California branch of Crowley's OTO, and one of Parson's initiates was none other than L. Ron Hubbard. Hubbard borrowed much symbolism and many ideas directly from the OTO when he formed his own religion in the 1950s, which eventually became known as Scientology. He

even modeled his formal photographs on Crowley's. Soon Hubbard spread his message throughout the world and even sought out an independent nation in which he would rule as a sort of absolute monarch. It was in Britain that Robert DeGrinston and Mary Anne Moore began their short relationship with Scientology. As mentioned, they eventually broke with Hubbard's group to found the Process Church of the Final Judgment."[22]

"The Processeans were organized into an extremely complex hierarchy. It was said that the hierarchy was based on function and not quality, that the people at the top were not intrinsically better, but merely fulfilled particular functions. This false egalitarianism, however, was no more than a ruse used by the DeGrimston. William Bainbridge, who conducted a study of the Process Church in the 1970s, states that 'this system exploited and controlled middle-ranked members through the actual provision of gratifications and the promise of greater gratification to come.'"[23]

"The degrees of the Church hierarchy in ascending order were: Acolyte, Initiates Outside Messenger, Inside Messenger, Prophet, Priest, and Master. The highest rank in the Process Church was called the *Omega*. Each time a devotee rose from one rank to another a new baptism was required. Acolytes were people who had taken the first step towards joining the group but had no true significance. To become an Initiate, an Acolyte attended some classes and participated in meditation and fasting. The Initiates did not have any specified functions within the group and only some were recruited to be Messengers."[24]

"To become a Messenger was a much more complicated procedure. Once a person achieved Outside Messenger status he or she was given a 'Sacred Name' and moved into a Messenger Flat, where they remained for 12 months. This person was also expected to remain celibate during this year. It is not clear by what criteria a person moved on to the other higher ranks, but each stage was accompanied by more responsibility and a larger role within the church. The number of people admitted to the upper echelons was generally limited. The only status which was ascribed rather than achieved was The Omega. That is because it consisted of only

Robert and Mary Anne and reflected the fact that they were the founders and leaders of the group. A few other members claimed to be part of the Omega. This inner circle of the Process Church generally kept itself separate from all the outer members and ruled from a distance."[25]

"Members of The Process were involved in various rituals throughout their time in the group. Some of these rituals were open to the public, while many were held in private. Many rituals were similar to those seen in Christian practice, such as marriages, baptisms, and the Sabbath Assembly. However, there were many ceremonies which were distinct to the group."[26]

"Most marriages within the church were no different from normal marriages, although the leadership allowed for the marriage of same-sex couples. Also, it was believed that members of the group were primarily married to the church, and so it was a common practice for married couples to be separated; as, for example, one partner might be sent to a different center in a different city."[27]

"As stated, new baptisms were rituals which accompanied a member's passage from one status to another, occurring at each step up the ladder of the hierarchy. These rituals were generally private, except when an Acolyte became an Initiate. As in many Process rituals, chants were used. The group also bestowed symbols upon members to mark their elevation to a higher stage. For example, the person moving from Initiate to Messenger was given a Mendes Goat badge representative of Satan. In later years this was changed to a silver cross with a red serpent on it."[28]

"The Sabbath Assembly was held every week on Saturday night and was the time when all the members could get together. It took place in the Alpha ritual room, which was arranged in a particular fashion. There was a circular altar in the middle of the room with stands on either side of it, one with a bowl of water on it and the other with a bowl of fire. The participants would sit in a circle around the altar on cushions on the floor while the two priests would sit on chairs on opposite sides of the room facing each other. The two priests were called the Sacrifist and the Evangelist.

The Sacrifist symbolized Christ and the Evangelist represented Satan. The Sacrifist presided over most of the ceremony, while the Evangelist delivered the emotionally charged sermon."[29]

"Much of the symbolism in the Sabbath Assembly was concerned with the main tenet of Process beliefs, that of the 'dual relationships of the gods and the unity of Christ and Satan.'"[30]

"Along with rituals, the Process utilized therapy exercises in their quest to 'cure their souls.' The primary therapy session was the Telepathy Developing Circle. The TDC, as it was referred to by members, consisted of a number of group and dual exercises intended to develop the participants' telepathic powers. Members of the Process defined telepathy as 'becoming more aware, increasing sensitivity around other people . . . being able to understand what a person's feeling, going through, without talking to him about it.' Another similar exercise was the Midnight Meditation, which took place on both nights of the weekend. The mediator would focus on a pair of ideas, one negative and one positive; this was intended to serve as a resolution of the conflict between blessings and burdens for the participants."[31]

"Progresses were the most significant meetings for the Outside Messengers, Initiates, and Disciples. These dealt with education about The Process and were meant to be therapeutic. The meetings lasted for about three hours with a short break in the middle and generally took place on Monday and Wednesday nights. Activities took up the first part of these meetings and the second half was for studying Process beliefs. One such activity was called Training Routine Zero. For this two members sit completely still and unresponsive staring into each other's eyes for an extended amount of time. To 'pass' this test a person must be able to completely ignore all attempts to distract him/her."[32]

"The Process employed an electronic device they called a P-Scope to uncover subconscious feelings and goals. The P-Scope is built much like Scientology's E-Meter, which in turn is a heat sensitive instrument similar to biofeedback and lie detector machines. The P-Scope was used in sessions that involved a therapist and one or

more clients. The therapist asked questions of the client and recorded the machine's readings. These readings were organized into a Goal Line whereby the client's ultimate subconscious goal could be discovered."[33]

There were several similar therapy/discovery sessions which higher-level members of the cult participated in. These sessions, like those for other members, were focused on developing the person's telepathy and bringing to the surface the subconscious goals and fears that affected their behavior. Bainbridge suggests that the use of these sessions for all members was a means of establishing control over those who participated. He says in his book *Satan's Power* (1978): "Several of the therapy exercises forced the participant to express all his feelings and admit all his actions. Individual therapists, or groups of fellow [Processions], would then bend the person in the desired direction, controlling him in a subtle but absolute manner."

"When The Process was in its prime it attracted a great deal of attention. People called members of the group 'devil worshippers' because of their belief that Satan as a god. They were also accused, as are many new religious movements, of participating in violence and lewd sexual acts and attempting to hasten the end of the world."[34]

"A disastrous reconstruction was to take place in the early 1970s. The Processeans made serious efforts to shed their satanic skins, losing their black capes and inverse pentagrams, and adopting first a gray leisure suit and then a blue body suit get-up. They took to community service, desperate to show a post-counterculture world that they were still love and peace people."[35]

"In Boston, where the Process Church was headquartered, members secured jobs on local radio station WBZ, conducting interviews with rock groups like Chicago, the Beach Boys, Dr. John, and Blood, Sweat and Tears. But the end was in sight. The group's early poverty was a long-faded memory and the DeGrimston's greed grew to include Mount Chi, a hidden mansion in Westchester County, New York, where the Omega enjoyed their exclusive

amusements. The Process magazine dropped its blood and guts image and now pleaded for 'peace and love.'"[36]

"In a frantic grab for money, the Process threw itself into the potpourri of early Seventies popular occultism, offering classes on astrology, ESP, Tarot, and astral traveling. But by this juncture the market was glutted with esoteric fads. The end came when the leadership of The Omega split apart. Robert, who had been plagued by sexual inhibitions throughout his life, wanted a fresh young female Processean to join their bed. Mary Anne refused, seeing this state of affairs as immoral. After great internal debate, the council of high-ranking Processeans decided that the Church's problems had started with Robert's weird new desires. A power struggle ensued. In the end, DeGrimston and his gods were thrown out, his name and work stricken from the Process official records. Mary Anne carried on, renaming the cult the Foundation Church, adopting an almost mainstream Protestant theology."[37]

"Robert shuffled on for a short period, starting up small groups of supporters in various cities, but these didn't amount to much. Broken and ultimately dumped by Mary Anne, the end came in 1975. Crossing Boston Common with a few dedicated adherents and his current mistress, Robert suddenly stopped and told his steadfast devotees: 'We're just going to leave you now, okay?' and walked with his partner across the park into anonymity."[38]

"Currently, Robert DeGrimston is working as a business consultant in the New York City area and never grants interviews."[39]

"Mary Anne kept the Church going for a time, but then she too dropped out of sight. It was rumored that in the late 1970s she started an occult center in Ohio, but this has not been corroborated. In any case, it is certain that by that time they had both had enough of The Process Church of the Final Judgment. Today there exist several groups that have branched off from the original Process Church of the Final Judgment. These spin-off organizations share some of DeGrimston's original beliefs, but have formed their own theology. One of these churches, which appears to be an animal rights group, seems to be mostly secular. Some of the original

members went on to found an animal charity that solicits donations from celebrities like Drew Barrymore, Ron Howard, Robin Williams, and Bill Maher. This charity allegedly mistreats the animals in its care, and the official history of the organization, called Best Friends, does not even mention the Process Church. . . . A small group of wealthy Processeans roamed Europe for a while, even attempting to set up a world headquarters in Aleister Crowley's old Abbey of Thelema in Cefalu, Sicily."[40]

Anyone who grew up and hung around Harvard Square as a teenager or young adult knows full well that Processeans continued operating and recruiting among both students and wayward counterculture youths. The author of this book met processions at The Sphinx bookstore on Mount Auburn Street in 1981 at the age of 15, and encountered several more on Cambridge Common during the Sunday Summer Folk Concerts circa 1986. Processeans tended to target females for membership in this later period. It seems that the Process Church never fully disappeared in Massachusetts but simply fragmented into smaller spin-offs that would grow or decline or divide once more. (This sort of division sometimes actually helps movements to spread and grow.)

The Process Church remained independent of all other groups sharing a common lineage from Aleister Crowley, and any group which uses the name "The Process" is merely a spin-off and is not the original organization founded by Robert Moore.

It was during this strange period of division and off-shooting within the Process Church that Father Paul Shanley happened upon them in Harvard Square at Cardell's Café. As part of Shanley's youth ministry he was well aware of the Processeans' spiritual aspirations and could easily have incorporated their ideas into his strange man/boy love philosophy. This is *not* to say that any Processean ever raped a child. However, their odd theology may well have influenced degenerate Catholic priests.

Alpha Omega and the Process

Bernard Lane, Paul Shanley, and variety of other warped priests graduated from Saint John's Seminary, Boston, around the year 1960. Lane and Shanley were old friends and both went into youth spiritual counseling and social work as the major focus of their ministerial careers. Both were open to the new counterculture and both raped young boys.

Shanley was allegedly in contact with the Process Church and, like the latter's members, had a strong urge for ritual sex. Considering the nature of the reports from Alpha Omega victims concerning the Black Room, where ritual abuse took place by Shanley and Lane, it is not too hard to speculate that Lane and Shanley may have been operating a Process Church off-shoot at Alpha Omega. Let us consider the following similarities and possible connections between these two groups.

- The Process Church used the term *Alpha* for its public rituals and *Omega* for its highest rank, which included undisclosed secret rites. Lane's organization was named the *Alpha Omega* House.

- Lane employed strange forms of therapy that had sexual overtones, and the Process Church likewise employed alternative forms of counseling, which were based on the teachings of L. Ron Hubbard and Crowleyian sex rituals.

- Both possessed ceremonial chambers—the Alpha ritual room for the Processeans, and the Black Room for Lane's cult.

Do these similarities prove that Lane was in league with the De Grimstons, or has been a cohorts of the DeGrimstons? Could Shanley himself have had direct ties with them? There is no way to prove this definitively, as the Omega leadership of the Process Church destroyed the entire archive of the organization sometime in the 1970s before Robert and Mary Anne Moore DeGrimston parted ways.

"However, it is interesting to note that DeGrimston owned a huge home in plush Rochester, New York, not far from where Shanley made shocking comments concerning the value of sex between animals and children in 1977."[41]

Could there even be an international link to Lane's strange cult? The case of Father Sean Fortune again raises its ugly head. Fortune took victims to a "Devil's Room" located at Loftus Hall, where he regularly molested boys. This sounds a great deal like the Black Room that Alpha Omega victims described. These two strange rooms seem to have been used for arcane sex rites, after which they could be quickly converted back to some normal use. As far as Lane was concerned, this seems to have been the case. The Black Room, according to an anonymous source, was sometimes used as a bedroom but remained painted black at all times. It is unclear whether Lane or one of the boys actually painted the room this color, but it is clear that acts of man-boy love with occult overtones took place in its confines.

"The exact links between the Alpha Omega House and Father Sean Fortune and the Devil's Room at Loftus Hall remain uncertain, but they are connected in the sense that both were places where boys were raped by priests and where fiendish ceremonies took place."[42]

Notes

[1] Paraphrased or paraphrased and quoted from *Betrayal: The Crisis in the Catholic Church*, by the Investigative Staff of the *Boston Globe*: Matt Carroll, Kevin Cullen, Thomas Farragher, Stephen Kurkjian, Michael Paulson, Sacha Pfeiffer, Michael Rezendes, and Walter V. Robinson (Boston: Little, Brown and Company, 2002); http://www.boston.com /globe/spotlight/abuse/betrayal.

[2–3] Paraphrased or paraphrased and quoted from "Church Settled 6 Lawsuits vs. Priest," by Sacha Pfeiffer and Stephen Kurkjian, Boston Globe Staff; January 27,2002; http://www.boston.com/globe/spotlight/abuse/stories/012802_lane.htm.

[4] Note 1, ibid.

[5] Paraphrased or paraphrased and partly quoted from "State Action on Priest Fell Short, DYS Team Says," by Matt Carroll, Boston Globe Staff, March 25, 2002; http://www.boston.com/globe/spotlight/abuse/stories/032502_state_spotlight.htm.

[6–7] Note 1, ibid.

[8–9] Note 5, ibid.

[10–12] Note 1, ibid.

[13] Paraphrased or paraphrased and quoted from "Vicar General Was Told Of Priest Years Before Removal," by Matt Carroll, Boston Globe Staff, July 31, 2002; http://www.boston.com/globe/spotlight/abuse/stories2/073102_vicar.htm.

[14–20] Paraphrased or paraphrased and quoted from "History of the Ordo Templi Orientis," by Sabazius X° and AMT IX°, US Grand Lodge, Ordo Templi Orientis, Sept. 29, 2003; http://oto-usa.org/history.html.

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[22] Paraphrased or paraphrased and quoted from "Conspiracy Theory: The Real 'Rocket Man' is Lost in the Shadows of History; Jack Parsons: the 'JP' in the 'JPL'," AlienZoo, May 30, 2000; http://www.alienzoo.com/conspiracytheory/jackparsonsconspiracy.html.

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[33–38] Paraphrased or paraphrased and quoted from "Sympathy for the Devil," Gary Lachman, May 2000; http://www.forteantimes.com/articles/134_process.shtml.

[39] Paraphrased or paraphrased and quoted from "Friends Find Their Calling," by Lou Kizer, *Rocky Mountain News*, Feb. 28, 2004; http://bestfriends.nexuswebs.net/media/article22804.html. See also http://bestfriends.nexuswebs.net/pictures/Pictures.html.

[40] Http://www.boston.com/globe/spotlight/abuse/stories5/022704_60s.htm.

[41] Paraphrased or paraphrased and quoted from "New Records Released on Rev. Paul Shanley," CounselSeek, 2002; http://www.counselseek.com/newsFeature1.asp.

[42] Paraphrased or paraphrased and quoted from "The Process: Church of the Final Judgment," by B.A. Robinson, for Ontario Consultants on Religious Tolerance, July 9, 2000. Reference:

- W.S. Bainbridge *Satan's Power*; http://www.religioustoler ance.org/process.htm.

5

Brides of Christ

WITHIN THE CHRISTIAN FAITH the ultimate sin was committed not by Adam and Eve but rather by Lucifer in his primordial act of mutiny. One facet of Satanism involves the belief that humans should mimic Lucifer's rebellion and seek to overturn Heaven and become God. The Biblical account of this comes in the book of Isaiah, chapter 14, where the Fallen Angel's motivation for starting the War in Heaven is recounted:

> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. . . . I will ascend above the heights of the clouds; I will be like the most High. . . .

"As hard as it is to believe, the Archdiocese of Boston tolerated and encouraged two priests who sexually abused young girls and woman, and even claimed to be Jesus Christ. These clerics sought to usurp the Divine order and become God in strange rituals that they incorporated into their ministry. The first of these priests was Father Robert V. Meffan, who was ordained in 1953 and who recruited girls in the late 1960s to become nuns. We will meet the second, Father James Foley, in the next chapter. On many occasions during his assignment in Weymouth, Massachusetts Meffan told some of these girls, who ranged in age from 14 to 17 years old, that he was Jesus Christ. Meffan repeatedly sexually abused these young women, who were under his direct spiritual guidance."[1]

"In previous generations, Junior High students who felt they had a religious calling would be encouraged to enroll in special high schools where they would begin their training to become priests and nuns. Every archdiocese had a priest who would travel to Catholic schools and give talks in an attempt to recruit young people for the religious life. In the 1960s it was Robert Meffan's job to enroll young women at various nunneries in the Archdiocese of Boston. Meffan appeared on Boston's local Catholic TV station and encouraged young girls to become nuns; he even wrote a booklet on the subject geared to girls 12 to 15 years of age."[2]

"A 1993 confidential report filed in the Boston Archdiocese record office recounted how Meffan would 'attract adolescent girls, get them to enter religious orders, and then visit them in various novitiates and sexually abuse them.' The teenage girls, at least two of whom went on to become nuns, often met with Meffan in his rectory office, a subsequent report claimed, and engaged in sexual activity with Meffan. An archdiocese memo from 1993 stated that Meffan taught the girls to be 'brides of Christ.' And while Diocesan records describe the complaints of only three women, one of the three said she was 'sure there are other women,' according to church files."[3]

"In one case a girl who later entered the Sisters of Saint Joseph claimed that when she was in the ninth grade she was advised to see Father Meffan for a series of pastoral counseling sessions concerning her drunken and abusive father. Meffan advised the girl to get down on her knees and hug him around his waist at an early session. Over the course of several more visits Meffan began to use the analogy of being a 'bride of Christ' and recommended that she start employing forms of physical suffering to make her more worthy of Christ's love, including putting buttons in her shoes and securing an uncomfortably tightly knotted twine around her waist. The deranged priest began suggesting that she start imagining Jesus kissing and hugging her and having full sexual intercourse with her."[4]

The Second Coming of Robert Meffan

"In July of 1964 Meffan invited four underage girls, whom he had recruited to be nuns, for a long weekend holiday at his summer cottage at a beach resort on Cape Cod. During this weekend Father Meffan made a stunning revelation to these teenagers for whom he had acted as spiritual advisor. Robert Meffan told them that a 'mystic' had revealed to him that he was the 'Christ of the Second Coming.' After this disclosure, Meffan had sexual relations with all four girls in the same bed, telling them that sex with him is what awaited them when they went to Heaven. All participants were nude while the girls worshiped and adored Meffan as the Messiah while taking turns engaging in oral sex with him. Meffan overtly claimed to be Jesus Christ. This was not a metaphor or an analogy. Meffan thought he was God incarnate. In this particular ritual Meffan had all the girls kiss and lick his testicles while they revered and prayed to the priest as if he were literally Jesus Christ. All four high of these school girls later entered the Sisters of Saint Joseph convent."[5]

"From 1965 to 1969 Meffan visited these four, as well as other novices and nuns, and had ongoing sexual relations with them at the Sacred Heart Convent in Kingston, Massachusetts, which is a special high school where 13- to 19-year-olds begin their formation as religious sisters. These young women were somehow brainwashed into thinking Meffan was Christ and that having sex with him was part of their divine growth. Meffan linked stages of spiritual development with these sexual acts; in reality, he was performing a form of initiatory sex magic. He told them that these sexual deeds were mandatory for spiritual progress and mystical experience. Father Meffan regularly performed these carnal rites with them."[6]

"In 1969 one of the girls informed Meffan that she was leaving the convent, and the clearly insane priest told her that this was not part of the plan. The 'plan' referred to Meffan's being acknowledged and worshiped as Jesus Christ in these demented sex ceremonies. Two of the girls remained nuns while the two others left the convent and married."[7]

"Meffan continued operating this cult within the Sisters of Saint Joseph for many, many years without drawing any attention. The Diocesan officials did not seem to care what he did. However, many of his potential recruits who did not believe he was the 'Word made Flesh' began reporting him to the Chancery. After hearing many grievances about Meffan, the late Cardinal Humberto Medeiros recommended, as early as 1977, that the priest seek help from 'some professional person.' But this never occurred. Instead, the church gave him a leave of absence and he moved into a trailer and set up shop as a 'youth counselor,' a ploy also used by Shanley and Lane to gain safe access to sexually exploitable children. It's not too hard to imagine what form of therapy he most likely used on his new victims. By the mid 80s Meffan attracted the attention of church officials again and especially the new archbishop Bernard Law, who had replaced the recently deceased Medeiros. In a letter dated Dec. 7, 1984, Bishop Daniel A. Hart informed Cardinal Law that Meffan had said he 'has a "mission" confided to him by God which he is bound to keep secret. . . . This "mission" makes it impossible for him to accept any regular assignment from you.'"[8]

"Hart's letter prompted Bishop John M. D'Arcy to write to Law on January 24, 1985, declaring that Meffan, who was unassigned at the time, was not 'balanced' and 'could really harm us.'"[9]

"Despite his full knowledge of Meffan's Messianic claims and sexual perversions, Law never sent him for cogent psychological help nor did the Cardinal ever confront Meffan concerning his blasphemous and heretical beliefs or question him about his sexual rape ceremonies. Meffan was back in business as a parish priest. When Law reassigned the strange cleric to St. Thecla Parish in Pembroke in December 1985, the following year, a handwritten document from Bishop Robert Banks of Boston recorded allegations that Meffan was once again engaged in sexual acts with girls as young as 15 who were preparing to become nuns. One woman reported that Meffan became upset with her because she was not relaxed enough with him. 'He felt if Jesus was the focus I wouldn't be tense,' read a church official's notes from the woman's account. 'He was very angry because I was so tense, which meant not holy.

He said I didn't love him enough to hold him.'"[10]

"Law put Meffan on permanent sick leave in 1993 after more and more reports of this disturbed cleric's mystical sex teachings and messianic claims surfaced. The Church feared a media nightmare if word leaked out, and hoped his removal from the ministry would appease former victims and keep them quiet. Despite these measures, Meffan continued to recruit for his blasphemous cult until his full retirement from the priesthood in 1996. Even though Bernard Law knew of Meffan's strange beliefs and rape of children he wrote the following upon the priest's retirement: 'Without doubt over these years of generous care, the lives and hearts of many people have been touched by your sharing of the Lord's Spirit. We are truly grateful."[11]

"The following month, Meffan sent Law a personal letter in which he lamented his removal from public ministry, calling himself 'a prisoner of love in a cell of allegations.' In his letter of reply, Law called Meffan's note 'a beautiful testament to the depth of your faith and the courage of your heart. You have touched me deeply, Bob.' Law did not mention or seem to care about Meffan's claims of Messiahhood and rape of teen-agers. Meffan does not regret his crimes against young women. In a December 2002 interview with the *Boston Globe* Meffan stated he still believes his sexual relationships with teenage girls were 'beautiful, spiritual' experiences intended to bring young people closer to God.'"[12]

"'What I was trying to show them is that Christ is human and you should love him as a human being,' said Meffan, 73, during an interview at his Carver, Massachusetts home. 'Don't think he's up there and he's spiritual and he's not human and physical. He's human, he's physical. That's what I was trying to point out to them. I felt that by having this little bit of intimacy with them that this is what it would be like with Christ.'"[13]

"But Meffan said he put limits on the physical nature of the relationships. He touched the girls' breasts, for example, but stopped short of intercourse to protect his celibacy vow. 'I don't think that was destroyed,' Meffan said, 'because I always felt that to destroy

celibacy you really had to have intercourse.'"[14] (This statement sounds a great deal like Bill Clinton's lies.)

"'I had developed a wonderful relationship of love with these people, a real solid relationship of love, and I had no intentions of ever hurting anybody and ever causing any problems,' added Meffan, 'I was trying to get them to love Christ even more intimately and even more closely, to me they were just wonderful, wonderful young people. It was a very beautiful, I thought, beautiful, spiritual relationship that was physical and sexual.'"[15]

Who was the Mystic?

It is clear that Meffan considered himself Jesus Christ and initiated young girls into a bizarre sex cult. Church records clearly state that Meffan was informed of his Divine status by a figure vaguely referred to as "a mystic." When considering the nature of his cult it is certain that Meffan was involved with some sort of sex magic ring. Sex Magic as a spiritual practice combines arcane rituals, hypnotic techniques, and sexual encounters to induce a state wherein the participants identify with and even become the deities they worship. This practice is quite ancient and can be traced to Tantric yoga practices in the East and various pagan cults in Europe. Meffan's revelation to the teen girls that he was the Christ of the Second Coming echoes the occult teachings of Aleister Crowley, a sex magician who operated a cult in the early twentieth century. An examination of Crowley's life and work will shed some light on the nature of Meffan's sex magic beliefs this priests seeming inexplicable depraved acts against children.

Crowley and Christ

"Aleister Crowley (1875–1947) is probably the most famous, or infamous, occultist of the twentieth century. Born in England to a

wealthy brewer and pub chain owner, Crowley came to resent the stern upbringing he suffered in his family's evangelical church, which was compounded by the harsh morals of Victorian society. After dropping out of Cambridge University the young Crowley became obsessed with all forms of occultism and ritual magic. This led to his joining several fraternal orders including the Hermetic Order of the Golden Dawn and the Freemasons. After breaking with these groups Crowley was to form his own bizarre sex-cult which he eventually referred to as Crowleyanity as a parody of Christianity."[16]

"Very early on Crowley had a revelation which was similar to the one Meffan experienced years later. During a series of esoteric rituals at his house in Scotland, Crowley had a vision of Christ in which he took Jesus' place on the cross and saw himself crucified. Furthermore, Crowley observed himself being enthroned in Heaven with a crown of stars.[17] After this magical working, he came to the conclusion that he was Jesus. In fact the most famous photo of him shows Crowley with outstretched hand and head turned to the side, as if he were Jesus on the Cross. He soon embarked upon a form of sex magic with a variety of female and male partners."

"During these ceremonies elaborate incantations were recited and sometimes drugs and/or liquor were used as sexual stimulants. Crowley's rituals usually started with participants visualizing the deity they sought to become; and he claimed that the frenzy of orgasm, combined with ritual, actually makes them become the deity they seek to merge with. Crowley did this with Jesus and later Satan. This is clearly a form of Luciferian religion, as the practice mimics Lucifer's attempt to usurp Heaven and become God. Hence, Crowley's waffling between claiming to be Christ and Satan is understandable. As a means to appeal to various occult circles, Crowley added some elements of ancient Egyptian religion to his magical work. This was merely to give his theories some esoteric caché so as to draw followers who were interested in Egyptian rites which were much in vogue in the early part of this century. However, Luciferianism was at the heart of his practice, as evinced in his most famous book *The Book of the Law* was written

under the pen name of 'The Great Beast 666,' which is an overt reference to the Fallen Angel. It is in this book that Crowley's most famous axiom was written, 'Do what thy will shall be the whole of the Law.'"[18]

"Crowley moved his small cult to Sicily in 1920 and began a long experiment in communal living and sex magic. He engaged in a bizarre series of rituals of his own making wherein hard drugs, sex, and ceremonial magic fuelled his belief in his own divinity. However, Crowley's spiritual experimentation fell into shambles in 1923 when one of his disciples died of toxic shock after ingesting cat's blood from a silver chalice during a sex ritual. The deceased's widow believed that Crowley had deliberately poisoned her husband as a form of human sacrifice. The new leader of Italy, Benito Mussolini, had no tolerance for this sort of thing and expelled the entire commune from the country."[19]

"Nevertheless, this mishap brought Crowley the popular acclaim he always sought when *John Bull Magazine* dubbed him 'the wickedest man in the World' for his activities in Sicily. Crowley loved this title and used it for the rest of his life. After his return to Great Britain he took over the British branch of a German occult fraternity called the *Ordo Templi Orientis* and was back to his old sexual hi-jinks. Over the course of the next two decades Crowley traveled widely, and at various times worked for British Intelligence. The later years of his life Crowley lived in destitution, having spent most of his money on drugs and prostitutes. He was even forced to sell sex nostrums at one point to make ends meet. In 1947 Crowley died, a very confused man, at the age to 72."[20]

"The legacy he left behind is disturbing. Crowley's two wives went insane and spent their final days in mental institutions, five of his sex magic mistresses killed themselves, and scores of others wound up as homeless drug addicts. Crowley was keen on recruiting women who were already mentally unstable and his occult sex rituals only stimulated their insanity."[21]

"Crowley's primary American follower was rocketry pioneer Jack Parsons, who died in an explosion while experimenting with pro-

pulsion fuel. One of Parson's close followers was none other than L. Ron Hubbard, who went on to found Scientology, which later spawned the Process Church of the Final Judgment. Crowley is the true father of both Hubbard's and Moore's respective cults."[22]

It is anyone's guess how or where Robert Meffan learned about sex magic, but it is clear he practiced it within the confines of the Sisters of Saint Joseph nunnery. Like Crowley, Meffan considered himself an incarnation of Jesus Christ. Like Crowley, he recruited young, emotionally disturbed women. Like Crowley, he offered these girls unique mystical experiences for participating in occult ceremonies. Like Crowley, Meffan employed visualization and sex rituals (one may recall that Meffan told the girls to think of themselves as "brides of Christ having sex with Jesus in Heaven") to confirm his own divinity in his own mind.

The Mystic referred to in the released confidential church documents may have been a Catholic sex magician who initiated Meffan into these weird rites and charged him with the duty of initiating others. A general examination of historical precedents for Meffan's actions will be undertaken and may shed some light on the belief system of this strange cleric.

An Underground Sewer

While it is clear that Robert Meffan was involved in a strange sex magic cult, the question remains whether there was any broader historical movement that could account for this secret society of ritual sex magic within the Catholic Church. Crowley himself always claimed to have rediscovered authentic Christianity. His OTO group, which Crowley became head of after he returned from Italy, claims lineage from the Knights Templars, a medieval order of knights who fought the crusades and were later disbanded in the thirteenth century for strange mystical practices including bizarre sex rites.

The origins of the belief that a sex magic cult may have existed

within the Church goes back to Biblical times. In AD 57 false teachers were telling Christians in Corinth, Greece, that they could do whatever they wished—including fornicating or committing adultery, or even having sex with temple prostitutes of the goddess Venus (Aphrodite), and that the risen Jesus really didn't mind at all. They justified this by claiming that since the Mosaic law was no longer binding, now "all things were lawful" (1 Cor. 6:12–18); perhaps this is where Crowley actually got his axiom "Do what thy will shall be the whole of the law."

"The accusation of licentious practices among Christian sects is chronicled again in the second century, when the Pagan philosopher Celsus claimed that Jesus himself was married and was even a sex-crazed bigamist. St. Origen argued against this strange belief. It is not unreasonable to contend that some section of the Corinthian Christian sex cult may have ignored Paul's letter, that they continued to combine elements of Christianity with pagan sex rituals involving sacred prostitutes. Such a cult could have existed within the early church as a secret society and, considering the appeal of unregulated sex, flourished covertly. Somewhere along the line Christian and pagan beliefs may have gotten mixed up within in cult in which presiding priests were worshiped as the 'Body of Christ' by 'Brides of Christ' during sex rituals. Prostitutes or women solicited in the Church would have been secretly initiated into this sexual sect. Such a cult could be likened to an underground sewer (to borrow an analogy from St. Thomas Aquinas concerning prostitution) secretly flowing underneath the Church, and undetected or deliberately ignored by the pious members who stood on top of the official church hierarchy."[23]

Part of the reason this strange sect may have survived involved groups of Christian leaders called the *Desposyni* (of the Savior) who were descendants of Jesus' cousins. These "bloodline" bishops ran the Jerusalem church until the Romans sacked Palestine in AD 70. The Desposyni believed they should run the church by blood and contended that they were obliged to procreate so that their descendants could rule the Church. Malachi Martin wrote of the demise of the *Desposyni*:

> A meeting between Sylvester and the Jewish Christian leaders took place in AD 318. . . . The vital interview was not, as far as we know, recorded, but the issues were very well known, and it is probable the Joses, the oldest of the Christian Jews, spoke on behalf of the desposyni and the rest.
> That most hallowed name, *desposyni*, had been respected by all believers in the first century and a half of Christian history. The word literally meant, in Greek, "belonging to the Lord." It was reserved uniquely for Jesus' blood relatives. Every part of the ancient Jewish Christian church had always been governed by a *desposynos*, and each of them carried one of the names traditional in Jesus' family—Zachary, Joseph, John, James, Joses, Simeon, Matthias, and so on. But no one was ever called Jesus. Neither Sylvester nor any of the thirty-two popes before him, nor those succeeding him, ever emphasized that there were at least three well-known and authentic lines of legitimate blood descent from Jesus' own family. . . .
> This was the last known dialogue with the Sabbath-keeping church in the East led by the disciples who were descended from blood relatives of Jesus the Messiah.[24]

The *Desposyni* believed they were the body, blood, and spirit of Jesus Christ and that they had the right to marry, to have children, to run the Church, and pass on papal leadership to their offspring. This heresy may have been where Celsus received the notion that Jesus was a sex fiend. Most likely this belief was a *Desposyni* tenet, which they used to justify their own sexual practices. Martin believed that they died out in the fourth century, but some may have survived and their congregations could have easily kept these sexual teachings alive in the Church by going underground.

According to J.H. Burns in *The Cambridge History of Medieval Political Thought* (1988), Pope Paul I (757–767) bestowed up the Merovingian House of France the designation *minister dei* (divine leaders), anointed their aristocracy as "Davids" and "Solomons," and declared their kingdom a "New Israel." Employing a rarely used theological power called *translatio imperii*, the Holy Father transferred the divine right rule of the House of David to the Franks.

This measure may have been employed because of *Desposyni* intermarriage with Merovingians. The Jesus Bloodline was Davidic, and using this relationship was one way the Petrine Office could fend off the encroaching Byzantine Empire, which claimed succession from Julius Caesar. The Davidic line antedated the Caesarian lineage and gave the Pontiff a justification for ignoring the Eastern Emperor. This is the root of the medieval belief that the European royal houses were of the House of David. (As will be seen in later chapter, this notion was exploited by, of all people, the Mormons in nineteenth-century America.)

The odd idea that Jesus was married, promiscuous, and practiced sorcery evolved into a heretical cult in the early Medieval period and most likely had branches among the aristocracy as well as the underprivileged.

As the Dark Ages moved into the Middle Ages, this cult may have survived within the confines of the Church. As distasteful as some Catholics may find it, it is an established fact that the Medieval Church actually owned and operated brothels in Europe. Bishoprics regulated these houses of lust and the Christian sex magic cult may have survived within these bordellos.

"Priests and monks were major customers who supported these dens of inequity. To the medieval mind it would only be vain to attempt to eliminate prostitution altogether. St. Augustine himself had said: 'If you put down prostitution, license and pleasure will corrupt society.'[25] St. Thomas Aquinas, writing in the thirteenth century, likewise declared the necessity of prostitution. He compared prostitution with a palace sewer, claiming that without it filth would bubble up into the fine palatial rooms, and claimed that without prostitution society would be polluted by worse moral vice. Hence, we see the two driving intellectual forces of medieval Western Christendom asserting that this institution is a necessary evil. This usually comes as a shocking revelation to Catholics who have not studied the complete history of the Church of Rome."[26]

A few of the Popes might even have been part of this underground

sewer. A cursory glance at the lives of some of the more diabolical popes makes this assertion seem very reasonable.

"In the year 440 Pope Sixtus III (432–40) was tried for the seduction of a nun. Pope Sergius III (904–11) enjoyed sex with underaged girls. According to the historian Baronius, Sergius III was 'the slave of every vice.' When he was 45, Sergius took a 15-year-old mistress—the affair produced a son who went on to become Pope John XI. It was said that Pope John XII (955–64) invented sins that had not been known since the beginning of the world, and whole monasteries spent days and nights praying for his death. He turned his home, the Lateran Palace, into a brothel. He used the papal treasury to pay off his gambling debts. He died on May 14, 964, aged twenty-four, after he was caught in bed by the husband of one of his mistresses in 'the very act of adultery' and dispatched to the next world."[27]

"The child-pope Benedict IX (who became Pope at the age of 12!) was bi-sexual, sodomized animals, ordered murders, and dabbled in witchcraft and Satanism. He loved to throw wild, bi-sexual orgies. This Holy Father held the post of Pope in the years 1032–44, 1045, and 1047–48. He was described as 'a demon from hell in the disguise of a priest,' and St. Peter Damian said of him: 'that wretch, from the beginning of his pontificate to the end of his life, feasted on immorality.' Dante estimated that under Benedict IX the papacy reached an all-time low in immorality and debauchery. When he was 23, he survived an assassination attempt. Benedict went on to marry his first cousin and sell the papacy to his godfather, Pope Gregory VI."[28]

"Robert of Geneva was well known for his ability to decapitate a man with a pike. He became Pope Clement VII (1378–94) and was 'much given to fleshy pleasure.' He surrounded himself with pageboys, whose jackets, it was noted, shrunk from being knee length, to mid-buttock 'or even worse.'"[29]

"Let us not forget that Rodrigo Borgia (Pope Alexander VI) was the model of Machiavelli's *The Prince*. Borgia organized and officiated over huge orgies held in the Vatican, extorted money mafia-

style to pay for his protection, and assassinated any critics, including his own brother. Pope Julius II, who built the famous Sistine Chapel, instituted a brothel in Rome, and the papal whorehouse prospered under the patronage of Leo X and Clement VII. Part of the proceeds were devoted to providing for the comfort of the Holy Sisters of the Order of St. Mary Magdalene. These nuns ran Magdalene Houses, which were set up with the intention of reforming prostitutes, but which were, in reality, merely slave labor prisons where prostitutes too old to earn money at the sex trade were sent to work doing the laundry for the rich."[30]

"The pious image of the medieval world was blotched by the mistreatment of women on many levels. There were strange occult ceremonies called 'charivaris' in Medieval France wherein single and widowed women were targeted and raped by hoards of teenage boys. The church and secular powers allowed for these horrible rites, and if any women complained, they would be charged with immorality. (The charivaris is the ancestor of the contemporary bachelor party.) These charivaris were actually called 'initiation rites,' suggesting that there may have been a wide-scale rapist cult during the Middle Ages."[31]

"In 1358 the Grand Council of Venice declared that prostitution was 'absolutely indispensable to the world.' In general, declarations proclaiming the necessity of prostitution were not quite so enthusiastic. Indeed, the Church did not hesitate to denounce prostitution as morally wrong. The general tolerance of prostitution was for the most part reluctant, and many canonists urged prostitutes to reform, either by marrying or by becoming nuns."[32]

"In the papal city of Avignon, a bordello named the 'Abbey' was established that enjoyed the official patronage of Queen Joanna of Naples. The hookers employed there were required to keep the hours of prayer punctually and not to miss any service because, as depraved as their trade was, they were to remain good Christians. Catholic nuns ran these houses of ill repute and exploited helpless women. The money these church whores earned went straight into the bishop's coffers. It was in these sorts of convents/whore houses that the Christian sex magic cult may have survived since

the Apostolic Age."[33]

"As mentioned, brothels were not infrequently established in houses owned by priests or Mother Superiors of convents during the High Middle Ages. One Archbishop of Mainz, a highly educated man, was said to have as many prostitutes in his houses as books in his library. An English cardinal bought a house in which a brothel was situated, with no intention of shutting it down."[34]

"In Cambridge, England there is a road called the Maid's Causeway, which was so named in Medieval times because it is where nuns who were being pimped by the church were sent to service men, who paid them well for sexual contact of all kinds. In fact the situation became so bad that the secular authorities decided to change St. Rhadegund's Nunnery, which gave its name to the Maid's Causeway, into a secular school, which then morphed into Jesus College, one of the oldest institutions at Cambridge University."[35]

"In 1403, about forty years after ending a long policy of the expulsion of prostitutes, the municipal government in Venice established its own brothel in the Rialto, which has since become the traditional center of prostitution in the city. Later, there were attempts to set up secular brothels, but this only led to more conflict and more expulsion of prostitutes. In order to regulate the trade, strict compromises were forged between these sex businesses and the church. In order to operate, these private brothels had to pay a tax to the local bishop or else they would be expelled from the city."[36]

"In medieval Rome, the Vatican owned bordellos on streets with the word 'rose' in their name, a word which acted as code for prostitution during this period, just as the phrase 'to pluck a rose' was a common slang term for the act of procuring a prostitute. By the time of the Reformation it was estimated that there were more than 100,000 prostitutes in London, mainly supported by ecclesiastics."[37]

The mixture of piety and prostitution which characterized the

brothel in Avignon and other cities seems in retrospect to have foreshadowed the events that occurred at the Sisters of Saint Joseph Novitiate in Boston. The recent scandal in the Church is really nothing new, similar accusations of sexual corruption concerning nuns and priests in Boston exploded in Boston over 150 years ago.

The Underground Sewer Flows to Boston

"In 1832 a charity pupil at the Ursuline convent in Charlestown, Massachusetts named Rebecca Theresa Reed had reportedly escaped from the convent and spread stories of sex atrocities. She claimed that the nuns and priests who supervised her forced her to engage in weird sex acts and forced her into prostitution. Eventually her experiences were transcribed and printed in a book called *Six Months in a Covent,* which sold over 200,000 copies and became the first best-selling potboiler in American history."[38]

"Bostonians took Rebecca Reed at her word and locals began to attack the Papists. Sensational signs appeared around Charlestown on Sundays: 'Leave not one stone upon another,' they read, 'of this worst nunnery that prostitutes female virtue and liberty under the garb of holy religion. When Bonaparte opened the nunneries of Europe, he found crowds of infant skulls!'"[39]

"Such sentiments led a Protestant mob to burn down the convent and even destroy its garden. Reed's testimony was backed-up by a Canadian woman named Maria Monk, whose even more lurid book, *Awful Disclosures of the Hotel Dieu Nunnery* (1832), convinced many readers that the mob had done well to raze the Ursuline convent in Charlestown. Although the allegations made in these two works were and are often interpreted as being anti-Catholic propaganda, the recent revelations in the Church present these claims in a different light."[40]

When the Sister's of Saint Joseph arrived in Boston in 1873, anti-Catholic sentiment was high. The underground sewer may have

seeped into this order, for they came to Boston not long after Reed's death and the memory of her experiences faded from public consciousness.**??IS THIS CORRECT**

The women who suffered under Meffan are only now slowly coming forward with their sad stories of being hoodwinked into believing that Meffan was Christ and that having sex with him would bring them closer to God. Their testimonies bear witness to the damage that this cult has done to its victims. More stories of the sexual abuse of women by priests are also emerging in the popular press. Several victims are quit explicit concerning their frustration about coming forward with their accusations of abuse.

"'If I came out with this story last January, people would have said, "Sure, whatever,"' said Leahy, 55, who is no longer a nun. 'I don't think the general public was ready to hear about girls and women being abused. I don't think they could handle that. They had enough to handle with realizing what was going on with the boys. So I just went on with my life.'"[41]

"Since the disclosures in 2002 about priests, like Meffan, who abused females, the number of women who have contacted Greenberg Traurig, a Boston law firm that represents about 220 victims of sexual abuse involving clergy, has increased, according to Diane Nealon, a social worker at the firm. According to Nealon, in the third week of December a half-dozen woman victims approached the firm. But going public sometimes brings its own struggles; victim advocates say they believe that the church has sometimes treated priests more leniently when their sexual misbehavior involves teenage girls or women rather than boys."[42]

"'For a woman, it's humiliating to come forward,' said Petinge, whose lawsuit accuses the Rev. Robert D. Fay of molesting her when she was a teenager at Incarnation Church in Melrose in the 1970s. Fay, who remains a priest on health leave but owns a real estate company, denied to a *Globe* reporter last summer that he knew Petinge, but later acknowledged that he did. However, he denied molesting her."[43]

"'I have a family, I have a husband, I have children, and people look at me and think something like this couldn't happen to me,' Petinge said. 'But I want to be able to come forward and do the right thing so other women have the strength and courage to do it also.'"[44]

"When a Franklin man wrote in 1984 to Archbishop Bernard F. Law to complain that the Rev. Anthony J. Rebeiro had molested his wife, Law responded dismissively. 'After some consultation,' Law wrote back, 'I find that this matter is something that is personal to Father Rebeiro and must be considered such.' Because of such treatment, Jacqueline Petinge of Wilmington waited months this year before deciding to file suit against a priest."[45]

"Among the questions female victims have been asked by church officials, said Sue Archibald, president of Linkup, a support group for clergy sex abuse victims, are: 'Were you in love with him? Did you initiate contact? Did you return his affections?' The natural conclusion drawn from that line of questioning, Archibald said, is that, 'women are treated more as seductresses who tempted priests into sin than as people who were victimized.'"[46]

"Those concerns may help explain why men come forward and women are more apt to choose the relative anonymity of private support groups. Women tend to cope with their emotions inwardly, such as by discussing their abuse in private forums, according to David Clohessy, SNAP's national director, 'whereas men tend to turn their anger outward by filing lawsuits or picketing at church, stuff that gets their case in the news media a little bit more.'"[47]

The quiet existence of so many woman victims of priestly abuse disproves the contention of many influential Catholics, including some senior Vatican officials, that the clergy sexual abuse scandal can be attributed primarily to the sizable percentage of homosexual priests. And the ranks of known woman victims may be growing. When one considers the lengths to which the Boston Archdiocese protected Robert Meffan, it is not unreasonable to suspect the existence of some long standing tradition of the Sisters

of Saint Joseph revolves around some sort of sex magic cult.

Notes

[1] Paraphrased or paraphrased and quoted from "Documents from Boston Archdiocese," dated Feb. 13, 1993–Feb. 13, 1994, *Los Angeles Times*; http://www.latimes.com/la-priest_documents.htmlstory.

[2–7] Paraphrased or paraphrased and quoted from "He Invoked Religion for Sexual Acts," by Sacha Pfeiffer, Boston Globe Staff, Dec. 4, 2002; http://search.boston.com/globe/spotlight/abuse/stories3/120402_mef fan.htm

[8] Paraphrased or paraphrased and quoted from "More Priest Abuses Found: Documents' Release Tuesday Implicate Boston Archdiocese Officials," by Elizabeth Mehren and Josh Getlin, *Los Angeles Times*, Feb. 4, 2002; http://www.contracostatimes.com/mld/cctimes/4662809.htm?template=contentModules/printstory.jsp.

[9–11] Note 2, ibid.

[12–15] Paraphrased or paraphrased and quoted from "He Tried To Be Another Christ For Them," by the Boston Globe Staff, April 4, 2002; http://www.boston.com/globe/spotlight/abuse/stories3/120402_quotes.htm.

[16] Paraphrased or paraphrased and quoted from "Aleister Crowley: A Legacy of Satanism," Gothic Press; http://www.gothicpress.freeserve.co.uk/Aleister%20Crowley.htm.

[17] Drury, Neville, *The History of Magic in the Modern World* (New York: Carroll & Graf, 2000), p91.

[18–19] Drury, ibid., p.93; ibid., p.107.

[20] Wilson, Colin, *Rogue Messiahs: Tales of Self-Proclaimed Saviors* (Charlottesville, VA: Hampton Roads 2000), p.211.

[21] Paraphrased or paraphrased and quoted from "Aleister Crowley (1875–1947)," by Robert Todd Carroll, 2003; http://www.skepdic.com/crowley.html.

[22] Http://www.babalon.net/articles/staley.html.

[23] Based on Bk II of "Contra Celsum," by Origen; http://www.gnosis.org/library/orig_cc1.htm.

[24] Martin, Malachi, *Decline and Fall of the Roman Church* (New York: Putnam, 1981), pp. 30–31.

[25] Paraphrased or paraphrased and quoted from "What Did Chaucer Know?" by Raymond Nighan, Ph.D., 2003; http://www.stjohns-chs.org/english/Medieval/background.html.

[26] Paraphrased or paraphrased and quoted from "Wrong Side of the River: London's Disreputable South Bank in the Sixteenth and Seventeenth Century," by Jessica A. Browner, University of Virginia; http://etext.lib.virginia.edu/journals/EH/EH36/browner2.html

[27–30] Paraphrased or paraphrased and quoted from "Papal Impropriety,"; http://www.geocities.com/missus_gumby/papal.htm.

[31] See http://38.1911encyclopedia.org/C/CH/CHARIVARI.htm.

[32–34] Note 26, ibid.

[35] See http://www.imdb.com/title/tt0252131.

[36–37] Note 26, ibid.

[38] Paraphrased or paraphrased and quotes from "Twice Told Tales," by Michael Bronski, Phoenix Media Communications Group, June 14, 2002; http://www.bostonphoenix.com/boston/news_features/top/features/documents/02299171.htm.

[39–40] Paraphrased or paraphrased and quoted from "Burning Down the House: The Ursuline Convent Riot, Charlestown, Massachusetts, 1834," by Nancy Lusignan Schulz; http://www.salemstate.edu/sextant/v4n2/schultz.html.

[41–47] Paraphrased or paraphrased and quoted from "Women Face the Stigma of Clergy Abuse," by Sacha Pfeiffer, Boston Globe Staff, Dec. 27, 2002; http://www.boston.com/globe/spotlight/abuse/print4/122702_women.htm.

6

Savior of Salem

"IN JULY OF 1996 a police road patrol in Salem, Massachusetts noticed a car speeding through town and running red lights. When the police finally forced the driver to pull over they recognized the older, distinguished looking man who was ripping through their normally quiet city. The driver told the police that he had 'special rights' and that 'the street lights were for other people.' The traffic officers were somewhat dumbfounded at the reply.[1]

"The reckless driver was Father James Foley of Saint Joseph's church in Salem. What the law enforcement officers did not realize is that their local pastor had some strange ideas which justified his ignoring red street lights. You see, Father Foley thought that he was none other than Jesus Christ and that the laws of man, and even the laws of physics, did not apply to him because he was the 'Savior of Salem.'"[2]

"Foley was another graduate of the infamous class of 1960 from Saint John's Seminary and, like several of his classmates, felt he was above his vow of chastity and even had a special divine mission that went beyond his duties as a priest. Foley's special ministry caught the attention of the Archdiocese of Boston early on in his career."[3]

"The troubled priest's first assignment was at Bartholomew Church in Needham, Massachusetts, and within two years he was having serious problems. Foley requested a transfer because he

'became involved with a married woman in first assignment,' Bishop Alfred E. Hughes wrote in a 1993 memo, 'asked to be transferred, and was sent to Holy Redeemer, E. Boston, but woman would not let him go. She was obsessed with him.' The licentious Father Foley seems to have had some sort of nervous breakdown in 1964, for he was committed to Glendale Hospital—a mental institution in the Jamaica Plain section of Boston. The cleric was only 31 at the time of his first commitment to a psychiatric facility."[4]

"Foley's secret file next reports that he was transferred out of the United States to Canada in 1966. The Calgary, Alberta diocese where Foley was re-assigned knew of his problem with women. In May of that year Bishop Francis Carroll of Calgary corresponded with the Boston Archdiocese, informing them that Foley's 'problem'—the same Needham, Massachusetts woman Foley had had a long-term affair with—had arrived in Calgary, and the two had gone off together. But Carroll wrote that he was willing to take Foley back because 'his problem is not known here.'"[5]

"By 1968, Foley was sent packing back to the USA. His affair with a 19-year-old married woman in Calgary was disclosed in an unrelated court case. The Calgary diocese administrator wrote Foley, claiming that because his 'double life' has become publicly known, he could never return, not even to retrieve his car, which was driven back to Boston by someone else. The Calgary Chancery informed Cardinal Richard J. Cushing of Boston about the Foley scandal, writing that 'there are indications that he has been involved with others. There has been considerable scandal.' When Foley was confronted, he feigned a 'breakdown' and was sent to another psychiatric hospital. The Calgary diocese warned the Boston Archdiocese that Foley's assurances that he could straighten out should not be trusted, and cautioned against giving him another parish assignment. Even though he gave a guarantee that he had no problem, the letter states, 'he seemed capable of living a dual life.'"[6]

"In 1993, the Rev. John B. McCormack wrote a note to Bishop Hughes, saying that he recalled the Calgary incident, adding,

'sounds to me that he was dealing with growing up issues.' After meeting with Foley, McCormick added another church memorandum to his growing file. One section mentions Rita Perry, the lobotomized Needham women with whom Foley had had an affair. 'He felt cornered. He finally persuaded her to return to husband. She has died. Jim is not certain that husband knew, but presumes this because of her leaving home.' Foley met with Cardinal Bernard F. Law, according to McCormack's handwritten notes. The macabre priest informed Law that he fathered two children by Perry and that on one occasion she 'overdosed while he was present—fainted—he clothed—left—came back—called 911—she died—a sister knows.' McCormack further speculated in his memo concerning the meeting: 'criminal activity? overdosed—later called,' he concluded."[7]

"McCormack wrote another note in a 1994 stating that Perry's sister 'threatened him that if he bothered the family she would reopen case about cause of her death and who called 911.' Foley, McCormack noted, says there is unlikely to be scandal about affairs in Calgary, Haverhill, and Needham. McCormack remarked that Foley's main problem was 'vulnerability . . . how to make sure it doesn't happen again *by knowing himself and having a close relationship with the Lord*' (my italics).'"[8]

"McCormack wrote another memo after talking to Foley's therapist, including the notation, 'He is not going to stop, is he going to continue? Yes,' and that Foley was 'proud of relationships.'"[9]

"The Cardinal's Review Board, after concluding that Foley was guilty of 'serious sexual misconduct and wrong judgment,' recommends that he be removed as pastor and placed in a residential treatment program. Foley communicated to McCormack about his feeling of 'complete betrayal' over the decision. Foley further stated that the 'circumstances of his affair with Perry were "ugly and tragic." I cannot in my wildest imaginings understand how that can ever be made public.'"[10]

"McCormack corresponded with Dr. Edwin Cassem, a psychiatrist, asking, 'If anything did break out about [Foley], particularly

that he fathered two children, do you think people would feel we had put them at risk and that it would be a source of scandal?' Dr. Cassem's answer, according to McCormack's notes, was: 'No basis to put him back in ministry—unstable, unpredictable, highly charged sexually.'"[11]

"Foley wrote Law from Southdown, a sex addiction center in Ontario where he was committed, and remarked on the revelations made during therapy, 'Obviously, I did so in the most self-serving manner, disclosing only those parts of the story guaranteed to win me sympathy and withholding the damaging parts.'"[12]

"The Rev. Brian M. Flatley, who oversees priests accused of sexual misconduct, received a letter from McCormack noting that when he visited Fr. Foley at the Southdown treatment facility, he noticed that Foley 'was interacting sexually with the woman at the table and may not have been aware of it.' Even so, Flatley recommended that Foley be returned to ministry. The Cardinal's Review Board also recommended Foley be returned to partial ministry. Foley was then assigned to St. Mary's Church in Waltham until he was given a permanent post at St. Joseph's Church in Salem. The ghoulish curate was diagnosed as having a bipolar disorder after the psychotic episode in which he ran red lights, 'thinking that they were red only for other people.' Yet Foley was allowed to remain as pastor."[13]

"As if Foley's sexual escapades were not enough, he began to claim to be the 'Savior' during his homilies at his church in Salem, Massachusetts. Even after parishioners repeatedly complained, the Archdiocese allowed him to remain as pastor."[14]

"Un-named sources who attended Saint Joseph's during Foley's tenure as pastor allege that he began identifying himself from the pulpit as the 'Savior of Salem' and 'The Lord of Hosts,' among other divine titles. According to these same sources he would repeat these fantastic claims outside of the church after Mass when he greeted departing parishioners. Complaints began to flood into the Boston Chancery, with absolutely no action being taken

against the unhinged Father Foley."[15]

"In 2002 Foley was finally removed from the ministry when the records of his sexual misconduct become public after the New England Cable News Network confronted him with his outlandish past during a televised interview."[16]

"Let us not forget that Father James D. Foley, who fathered several children with Rita Perry, who had undergone a lobotomy, may have contributed to her death by drug overdose. According to handwritten notes in his personnel file, when the mother of his children took a fatal overdose of drugs, Foley got dressed, left, and returned at an undetermined time, and only called 911 after she had expired. The death was covered up, and when Foley wrote the Church to be reassigned, he stated that 'I cannot turn back the clock and cannot raise the dead.'"[17]

"When questioned under oath about this child/fathering-Christ-claimant priest, Bernard Law stated that it was not his responsibility as archbishop to probe Foley's life, since he was not a policeman. Bernard Law must have missed his ethics class at seminary. Law also seems to have missed a few theology classes, because for a priest to claim to be the 'Savior' clearly constitutes a case of blasphemy and heresy."[18]

"Reverend James D. Foley apologized to Perry's four children—two of whom he fathered—during an extraordinary face-to-face encounter in 2002. Much like his fellow priest Robert Meffan, Foley also saw himself as Jesus Christ and may have been part of a strange cult the origins of which have already been explored. This sect seems to have survived from the medieval period up to modern times in, of all unlikely places, the House of Hapsburg."[19]

Jacob Frank and the Underground Sewer

In an earlier chapter we reviewed the odd notion that Jesus was sexually active and may have fathered offspring, the possibility

that a Christian cult surrounding sexuality and mysticism may have developed from the Corinthian Church. The belief that the *Desposyni* (blood relations of Jesus) may have merged with this sex sect and married as a means to spread the sacred seed of Christ was also explored. This 'underground sewer'—as we came to call it—may have had many branches, all of which had certain things in common. As we have noted, a branch of this sewer may have seeped into the Church of Rome. Various medieval convents served as both brothel and nunnery, and a gray area emerged wherein convents and bordellos were one and the same thing. Where one branch of this cult may have survived is in the heart of the Roman Church. In short, those who engaged in these sex rituals saw themselves as 'becoming God' in the frenzy of orgasm.

The contention that men and women actually become "Christ" in body, blood, and spirit during sex rituals has already been mentioned. Furthermore, this belief was current up to the twentieth century among various heretical Eastern European cults like the Khlyst (Flagellants) sect in Eastern Europe. The Khlyst movement believed that every village had its own "Messiah" in the person of the local priest who was seen as being a reincarnation of Jesus Christ. Villagers would venerate their local "Savior" as a literal incarnation of God.

"This heretical practice survived up to modern times among other quasi-Christian groups. This is most apparent in the case of Jacob Frank (1726–91)—an Eastern European Jew whose strange and even somewhat illustrious career flooded the throne room of the Holy Roman Empress with Messianic ideas and sex magic. Frank was an Eastern European Jew of disputed origin. His father belonged to a Jewish secret society which greatly concerned itself with heterodox Hebrew mysticism."[20]

"While still at school Frank displayed an aversion to Jewish learning founded on the Talmud, and afterward often styled himself 'a plain man' or 'an untutored man.' In the capacity of a traveling merchant he often entered Turkey; there he was named 'Frank,' a name generally given in the East to a European. Turkey at the time was a stronghold of various forms of Jewish mysticism. Frank

joined the *Donmeh*—a Jewish mystical sect that promised direct spiritual experience of God. Soon he emerged as a religious teacher in Turkey while working as small scale importer. He broke off from all earlier associations, and formed his own movement and drew followers who were Frankists. Both Jews, Christians, and perhaps even some Muslims were part of Frank's original following."[21]

"According to Frank's view of religion, anyone can become saved via purity; the real challenge was finding redemption in impurity. According to historian Max I. Dimont, "Frank's mystical séances were enlivened with sexual orgies." In other words, Frank was practicing sex magic by evoking spirits (a séance) while engaged in carnal acts—not unlike Robert Meffan and James Foley. When the Rabbis learned of Frank's hanky-panky theology, they excommunicated him."[22]

"He then emigrated to Poland, preaching his own special brand of Jewish esotericism, and started to incorporate Christian rudiments into his philosophy. This young handsome mystic with his brand of sex and divine euphoria appealed to many Jews and Christians in Eastern Europe, and Frank won many converts. Gold and silver began to flood into his coffers and Frank began to live literally like a king."[23]

"Frank also claimed to know why he had not succeeded in his former ministry in Turkey—it was because the Jews had not been completely repentant, which in his view was caused by the fact that they had not tasted enough sex and sin. Only true sinners could feel truly guilty and would consequently truly repent. The cure that Frank prescribed was to sin as much as possible; if one indulged in every sin, it would soon become unattractive and lead to repentance. The 'Messiah' Frank and his devotees did everything in their power to hurry up the end of times, breaking all rules of Mosaic Law—especially the ones concerning fornication of all varieties. Even incest was allowed in this new faith which Frank called 'the religion of Edom.' In 1756 rabbinical councils all over Europe condemned Frank's remarkable new doctrine."[24]

"For some time, the Austrian and Polish governments did not interfere; the authorities were Catholic and hoped that they could one day convert at least some Jews to their own faith, so they saw Frank as a possible ally. (Moreover, the Christians thought that Frank's criticism of rabbinical Judaism was identical to Jesus' conflict with the Pharisees.)"[25]

"Disciples of Frank, who believed that Christianity was an intermediary stage on their way to promoting their spiritual leader as God, received baptism in 1759 in Poland. The Frankists became Christian-Jews. Jacob Frank encouraged his followers to take the decisive step. The baptism of the Frankists was celebrated with great solemnity in the churches of Lemberg, with members of the Polish aristocracy acting as god-parents. These new Catholics adopted the names of their godfathers and godmothers, and ultimately joined the ranks of the Polish nobility. In the course of one year more than 500 persons were converted to Christianity in Lemberg, most of them the intimates and the disciples of Frank. The baptismal name of Frank was 'Joseph.' The Frankists consisted of Jews and some Christians who held Frank in reverence, calling him 'the holy master.' The Polish authorities became aware of Frank's religious/sexual shenanigans and delivered him to the Inquisition on the charge of feigned conversion to Catholicism and the spreading of a pernicious heresy. Frank's adherents openly claimed that their master was the Resurrected Christ. The Church tribunal convicted Frank as a teacher of heresy, and imprisoned him in the monastery fortress of Chenstochov."[26]

Frank's idea that sexual ecstasy was a necessary precondition to repentance was as much against Christian morals as it had been against Jewish Law, and only one year after his baptism, the new Messiah found himself incarcerated. His congregants regarded this imprisonment as the suffering that was expected of the Messiah."[27]

"Jacob Frank's imprisonment lasted thirteen years, yet it tended only to increase his influence by surrounding him with the aura of martyrdom. Many of the Frankists established themselves in the vicinity of Chenstochov, and kept up constant communication

with the 'holy master,' often gaining access to the fortress via bribes. Frank inspired his followers by esoteric speeches and epistles, in which he stated that salvation could be gained only through the 'religion of Edom,' (the official name of Frankism) or 'dat' (= 'law'), by which was meant a strange mixture of Christian and Jewish esoteric sexual practices. After the first partition of Poland, Frank was released from captivity by the Russian General Bibikov, who had occupied Poland. Frank moved to Moravia, and was surrounded by a numerous assemblage of sectarians and 'pilgrims' who came from Poland to see the 'holy master.' For many of these pilgrims there was great attraction in the person of Eva, the beautiful daughter of Frank, who at this time began to play an important role in the organization of the sect."[28]

"Accompanied by his daughter, Frank repeatedly traveled to Vienna, and succeeded in gaining the favor of the court. Empress Maria Theresa of the House of Hapsburg regarded him as a disseminator of Christianity among the Jews, and it is even said that the crown prince Joseph II was favorably inclined to the young and sultry Eva Frank."[29]

"'Holy master' Frank was welcomed in the Holy Roman Empire as a peer. Empress Maria Theresa accepted the title of 'Baron' conferred at his baptism and contended that Frank's version of Christianity was authentic. She looked upon him as the 'man with the gospel' and must have subscribed to Frank's strange sex magic theology. In his public talks the extremely handsome Frank never assumed the role of Messiah but did privately select 12 apostles to spread his gospel while under the protection of the Holy Roman Empire."[30]

"Baron Frank settled in Austria. The Empress was well aware of his heretical views yet did nothing to curb his recruiting; she even seemed to be a devotee of this very strange nobleman. Frank's followers adored him as nothing less than God, and showered him with hoards of gold and silver from all over Europe. After 1786 he moved to the small German town of Offenbach, where he spent the rest of his life in posh luxury, thanks to the huge donations of his generous congregants. Here he assumed the title of 'Baron of

Offenbach,' and lived as a wealthy nobleman, receiving money from his Polish and Moravian adherents, who made frequent pilgrimages to Offenbach."[31]

"Offenbach was the last headquarters, where members sent their sons and daughters to serve at the Baron's court, following the pattern that had been established in Austria. Frank had several strokes and died on December 10, 1791. His funeral was organized as a glorious demonstration by hundreds of his true believers."[32]

"After his death leadership of the sect passed to his daughter Eva Frank. Eva officially inherited her father's title of 'Messiah,' which the elder Frank imparted to her just before his passing. As a means to secure her position as 'Savior,' Eva Frank began to distribute miniature portraits of herself which were used as objects of veneration by loyal sectarian devotees. These miniatures of Frank were soon became sacred icons which were, and are, passed down in Frankist families to this day."[33]

"The new 'Female Messiah' is depicted in the portrait as wearing a low cut dress which barely shielded her ample breasts. She retained the dues-paying membership of Frankism by combining arcane rituals with the delights of her bedroom. Eva was known as 'the Holy Mistress' during her father's heyday and this suggests that sex with her was divine because she was the offspring of the 'Messiah.' Adherents believed that to sexually intermingle with Eva Frank's flesh was to intermingle with the Savior's flesh because of her biological relationship to the Christ. In this regard, sex with Eva Frank became sort of a sexual sacrament for the Frankists. They may have even believed that they were imbued by Christ when they had sex with the beautiful Eva and, in a sense, became Christ themselves in body, blood, and spirit."[34]

"Historians claim that the Frankist movement died out when Eva Frank depleted most of her father's wealth in the 20 years after his death. However, many adherents merely went underground by hiding in plain sight. As Jewish historian Max I. Dimont stated, 'Many of these baptized Frankists, coming from scholarly Jewish backgrounds, did not lose their learning at the Baptismal font.

They rose to the highest government posts in Poland and Russia, married nobility and royalty, and may even have fathered liberal elements in the subsequent history of these two nations.'"[35]

"The Frankists scattered in Poland and Bohemia were gradually merged with the local population, and their offspring may have preserved Frankist thought as a secret society within the Church of Rome. Attempts to formulate the teachings of Frank upon the basis of a collection of his utterances preserved in manuscript and entitled *Sayings of the Lord* have so far failed. There is no doubt, however, that Frankism consisted of a negation of the religious as well as of the moral discipline of Judaism. 'I came to free the world from the laws and the regulations which have hitherto existed,' stated Frank in one of his characteristic remarks. In this movement, visionary mysticism degenerated into mystification, and Messianic fanaticism into an endeavor to gain political power in whatever government the Frankists encountered. That is why Dimont claims they may have had a hand in espousing liberalism in countries where the Frankists had a strong presence. The covert Frankists may have seen liberalism as the wave of the future and sought a role in the burgeoning liberal power structure that came with the Enlightenment."[36]

"Frank's ideas spread very quickly during his lifetime, even if those influenced by him were not necessarily formal members of the sect. There has been a long history of sex magic in the Church and Frank merely synthesized these earlier traditions. It should be noted, and more than in passing, that Baron Frank's sexual movement among the Jews slightly predated and must have influenced the birth and flourishing of the so-called 'Hellfire Clubs' of England and Europe, the Elect Cohens and later Martinists of France, and other communities like the O.T.O., which possessed similar ideas and practices of sacred sexuality. This constitutes another branch of the underground sewer."[37]

"Could Frankism have survived as a covert secret society within the Church of Rome? The answer seems to be yes. When one considers how rich Frank was it is possible that his 12 Apostles kept his cult alive within the church by funding a secretive organization.[38]

The Habsburgs were forced to distance themselves from Frank owing to Vatican pressure, but privately they may still have considered him the Messiah. On his death bed, Holy Roman Emperor Joseph II seems to have made a somewhat cryptic reference to Frank. When the priest badgered Joseph to receive the Last Rites of the Catholic Church he agreed, but chided the priest. 'Believe me Father,' the Holy Roman Emperor said, 'I've made my peace with God already.'"[39]

"Emperor Joseph's sister Marie Antoinette was likewise obsessed with arcane sexual practices and lent support to such rascals as Cagliostro and Casanova (a lover of Eva Frank) who seemed to have incorporated Frankist themes into their mystical hodgepodge. It could be that Frank's 12 apostles used some of the Master's money to fund missionary work in the various nunneries of France. One major order that seems to have adopted Frankism as a covert practice was the Ursuline Sisters. Two members of this order—Rebecca Reed and Maria Monk—escaped Ursuline convents and described sexual ceremonies of the Frankist type."[40]

Fire From Heaven

"That the Ursuline Sisters would adopt Frankist views seems quite likely, considering their arcane history. The founder of the order, St Angela Merici, was from Bresica, Italy—a known hotbed of occult activity. The foundress herself was under constant suspicion of witchcraft during her lifetime and the Ursuline Order was not recognized by the Church of Rome until some four years after her death. Even before the emergence of Frank, the Ursulines were practicing occult sex-ceremonies similar to those of the Frankists with Catholic priests."[41]

"Father Urbain Grandier, the priest of the French village of Loudun, was tortured and burned at the stake in 1634. He was accused of being in league with the Devil and seducing an entire convent of Ursuline nuns in the most sensational case of sex magic and demonic possession in modern history. Amiable, fine-looking,

dandyish, and wanton, Grandier arrived in Loudun and it quickly became apparent that he took more than a pastoral interest in his female parishioners. His reputation for arousing extraordinary sexual passions in the townswomen spread to the prioress of the local Ursuline convent, Sister Jeanne, who became obsessed with the 'delicious monster,' as she later called Father Grandier. In the annals of the sexual abuse of nuns, Grandier was the Robert Meffan of his day. Some two hundred years later the Ursulines would again be embroiled in a sex scandal in Boston, Massachusetts."[42]

"The Ursulines came to Massachusetts under the direction of the prelate of Boston, Bishop Jean Cheverus during the 1820s and came into fruition under his successor, Bishop Benedict Fenwick. The first superior of the convent was Sister Saint George (Mary Anne Moffatt) who built an ornate convent on a hillside in the Charlestown section of Boston and named it Mount Benedict after the bishop who supplied the money to construct the edifice. In 1832 Rebecca Reed escaped from the nunnery and began to claim that the Ursulines were planning to kidnap her and take her to Canada. Two years later another nun named Elizabeth Harrison likewise escaped but was ordered to return by Bishop Fenwick. It was Harrison's forced returned to the convent that caused local Protestants to burn down the structure. A subsequent trial found only one of the arsonists guilty, and he was set free in few months."[43]

When one considers the facts which emerged around this case it becomes more and more obvious that the Ursulines were in reality practicing a form of Frankism in Boston. Evidence demonstrating this comes from the trial testimonies, Reed and Monk's books, and the surviving correspondence generated by the case.

"The first oddity which emerges from this event involves a weird ceremony that occurred at the convent, one that can only be described as occult or even Freemasonic/Rosicrucian in nature. Moffatt devised a strange ritual which she called 'Coronation Day,' in which she and Fenwick sat in throne chairs and represented God and the Virgin Mother. Girls enrolled at the convent school (who ranged in age from pre-teens to 14-year-olds) wore

white gowns and would perform musical numbers and dances. The two best students of the year would be crowned with wreaths of roses in a very strange final rite. The parents of the girls were invited to this service, but these were mostly rich Protestants who did not realize that no such ceremony exists in the Roman Catholic Church. At the trial of the arsonists, Moffatt was questioned about her status as the 'Divine Mother' and whether she represented the 'Virgin Mary on Earth,' and she denied all of these accusations. Most likely the defense lawyers received detailed information about these strange occult practices from Reed."[44]

"As any student of the occult can tell you, this ceremony sounds uncannily like a Masonic/Rosicrucian ceremony. The Rosicrucian (Rosy-Cross) fraternity came into prominence in 1616—most likely as a Masonic spin-off group—and Jacob Frank adopted many of their beliefs into his esoteric views. Rosicrucian Lodges were popular throughout Europe in Frank's hey-day. Further evidence of a Frankist cult existing within the Mount Benedict convent is the fact that the grounds of the nunnery had another building called the *Bishop's Lodge.* Fenwick built a small edifice near the convent where he kept his library and ornate ceremonial vestments."[45]

"It was further reported that Fenwick performed a magical/alchemical rite where he attempted to produce gold. When nun Margaret O'Keefe (Sister Mary Magdalene) was dying, Fenwick refused to give her Last Rites unless a 'bushel of gold' was miraculously manifested from Heaven. (The significance of this dying nun's religious name will be covered in the final chapter.) Fenwick also forced Reed to prostrate herself and lick the floor in his presence. The Bishop's Lodge was most likely a Frankist ritual chamber where nuns were forced into strange sexual rites. Scholar Nancy Schultz in her award-winning book *Fire and Roses* (2000) suggests that Fenwick fathered a daughter named Maria with Ursuline Mary Barber (Sister Mary Benedict) who raised the illegitimate girl at the home of the O'Keefe family and took in the nun and baby after the arsonists rendered them homeless."[46]

"Perhaps the most compelling proof that the Boston Ursulines

were Frankists centers on Moffatt's actions on the night of the fire. When the flames began to engulf the nunnery Moffatt rushed to her room to retrieve a 'miniature portrait of her mother' from her room. Before the trial of the arsonists, Moffatt wrote to the state prosecutor and begged him *not to mention the miniature in the court proceedings.* Moffatt left $1,000 in cash behind, as well as the convent's chalice containing consecrated hosts which were desecrated by the mob. Her priority was to recover the miniature portrait from the raging inferno. Most likely this miniature was actually one of Eva Frank, which was an irreplaceable icon which all Frankists venerated as a sacred object."[47]

Further verification comes in the testimony of Maria Monk in her book *Awful Disclosures of Maria Monk of the Hotel Deiu Nunnery of Montreal, or, The Hidden Secrets of a Nun's Life in a Convent Exposed!* (1836). Monk claims to have met Moffatt in the Hotel Dieu, run by the Sisters of Charity (known as the "Black Nuns") in Quebec after the haggard prioress was deported back to Canada following the fire to avoid anymore trouble with local Protestants. In her description of the ceremony wherein Monk and her follow novices took their official vows as nuns, she describes another Masonic-like ritual. The aspiring nuns were placed in coffins upon taking their vows to show they had died to the world, and then propped-up in church after they died to show they now lived in Heaven. This is a version of the third degree rite of Freemasonry and mimics Yale University's Skull and Bones Society (founded 1832), which has a similar coffin ceremony.

"Monk claimed to have been raped by both priests and nuns at the Canadian nunnery after her initiation. Here is one example of her experiences:

> Nothing important occurred till late in the afternoon, when, as I was sitting in the community room, Father Dufresne called me out, saying he wished to speak to me. I feared what was his intention; but I dared not disobey. In a private apartment, he treated me in a brutal manner; and, from two other priests, I afterwards received similar usage that evening.

> Father Dufresne afterwards appeared again; and I was compelled to remain in company with him until morning."[48]

Monk also describes an ad hoc ritual chamber that sounds very much like the one used by Sean Fortune and Bernard J. Lane. According to Monk, the priests, under the pretext that godly men like them could not sin, regularly used nuns for sex in a private room reserved for "holy retreats." These "retreats" were in reality sex magic rituals.

"Could the Sisters of Saint Joseph—who spawned both Robert Meffan and James D. Foley—have continued the sex magic practices of the Ursulines and Sisters of Charity? Could this cult within the Sisters of Saint Joseph have survived to our generation? When one looks at the beliefs and practices of Father James Foley as well as Father Robert Meffan one can see a clear and distinct Frankist pattern. Let us not forget that after Bishop Fenwick expelled the Ursuline order due to the scandal which led to the arson attack, he replaced them with the Sisters of Charity, whose order was guilty of abusing Maria Monk. The next order of nuns to have a big hand in Catholic education in Massachusetts was the Sisters of Saint Joseph, which took the helm in 1873 and could have easily picked-up the Frankist practices from the Sisters of Charity. There were still people alive who participated in the original Ursuline experiment in education when the Sisters of Saint Joseph appeared on the scene. The Ursulines were not allowed back in Massachusetts until well over 100 years after the convent fire."[49]

Like the Frankists, Foley and Meffan believed that humans could achieve full divine status via sexual practices. Just like Jacob Frank, both Meffan and Foley claimed to be Jesus Christ. Frank may have stolen this notion from the Khlyst sect, which he would have encountered on his many journeys as a salesman in his youth. Like the Frankists, they recruited young girls to enter into their sexual rituals and promised them special mystical and euphoric experiences as part of their arcane/carnal ceremonies. Like the Frankists, Foley and Meffan had protection from high sources. The Frankists had the Habsburgs, Foley and Meffan had the Archbishops of

Boston.

Foley attended a Catholic school run by the Sisters of Saint Joseph, as did Robert Meffan. Could Foley and Meffan have been recruited as children into some sort of secret Frankist cult within the Sisters of Saint Joseph? Could hey have been ordained to recruit young women into this cult?

Remember that the Boston Archdiocese and the Sisters of Saint Joseph (SSJ) were aware of Meffan's recruiting efforts and merely shuffled him about when the truth about his practices emerged. The SSJ training convent allowed him to visit his recruits for decades, to rape his occult postulants, and declare himself the Messiah in his macabre sex rituals. Foley likewise womanized to no end and identified himself as Jesus Christ. This was no metaphor or analogy; Foley thought he was God.

"If the notion that a secret branch of Frankism survived in the Massachusetts Catholic Church seems absurd, consider another example of how this cult continued to exist and flourish in one of the highest offices in the USA. According to Gershom Scholem in his book *The Messianic Idea in Judaism* (1971), a few major Frankists moved to the USA and had a presence in New York and Boston. Louis Dembitz Brandeis and his wife Alice (*née* Goldmark) where both descended from Frankist families. Brandeis was the first Jewish member of the United States Supreme Court and one-time President of the Jewish Anti-Defamation League, as well as being the harbinger of progressive liberalism in American politics. His grandfather, one Dr. Dembitz, was a Frankist convert whose children immigrated to the United States."[50]

"The Goldmark family possessed one of the miniature pictures of Eva Frank, given by Eva herself to their great-grand father, which was brought from Europe in 1848 and eventually donated to the Jerusalem Museum. Eva Frank was still being venerated by a Goldmark aunt in NYC as late as 1819."[51]

Louis Brandeis began his career as a Boston lawyer who represented various robber barons like the Shaw Family. His choice to

marry a women of Frankist descent indicates that he harbored Frankist views. According to scholar Arthur Mandel in his book *The Militant Messiah* (1979), Louis Brandeis was a practicing Frankist. This is supported by the fact that Brandeis had a miniature portrait of Eva Frank on his desk for his entire career. This miniature rested on his desk while Brandeis was the President of the ADL and even after he was appointed to the Supreme Court of the United States. Considering that Boston's own Louis Brandeis worshiped a whore who thought she was the Resurrected Christ,[52] it seems much less far-fetched to assert that a Frankist cult survived in the Massachusetts branch of the Church of Rome.

For his part, Father James D. Foley seems to have completely lost his mind as well as his tact when he began publicly expressing his Frankist-like claims of being Christ. He also seems to have retained Baron Frank's belief in the eradication of all moral codes, as when the deranged priest ran red lights and tried to defy the laws of man and nature. Meffan likewise never recanted or tried to hide his Messianic claims as evinced in his *Boston Globe* interview of December 4, 2002. Both, as mentioned, were educated by the Sisters of Saint Joseph.

From the evidence presented, the Archdiocese of Boston was most likely protecting the remnants of a Frankish cult that survived within the Church, with new recruits being picked at very early ages to perpetuate the sect. Here lies another branch of the underground sewer—one that survived at the core of the Boston church.

Notes

[1–3] Paraphrased or paraphrased and quoted from "Priest Details Longtime Affair," by Stephen Kurkjian, Boston Globe Staff; http://www.boston.com/globe/spotlight/abuse/stories /_foley.htm.

[4] Http://www.latimes.com/la-priest_documents.htmlstory.

5–7 Note 1, ibid.

8–9 Paraphrased or paraphrased and quoted from "Documents from Boston Archdiocese," dated Feb. 3, 1993–Feb 23, 1994, *Los Angeles Times*; http://www.latimes.com/la-priest_documents.htmlstory.

10–19 Note 1, ibid.

20–21 Paraphrased or paraphrased and quoted from "Jacob Leib Frank," by Allan Kazlev, April, 11, 1999; http://www.kheper.net/topics/Kabbalah/Jacob_Frank.htm.

22 Dimont, Max I., *Jews God, and History* (New York: Simon and Schuster, 1962), p. 285.

23 Paraphrased or paraphrased and quoted from "The Frankist Fanatics of the Eighteenth Century," by Allan T. Greenfield, 1998. First published in *Agape*, vol. 1, no. 2, Ordo Templi Orientis; http://www.hermetics.org/Frankist.html.

24–25 Dimont, pp. 285–286.

26–27 Mandel, Arthur, *The Militant Messiah* [*or, The flight from the Ghetto: The Story of Jacob Frank and the Frankist Movement* (Atlantic Highlands, NJ: Humanities Press, 1979), p. 73.

28–34 Mendel, p. 75; p. 82; p. 94; pp. 103–107; p. 118; p. 75; p. 77.

35–36 Dimont, p. 286.

37–38 Note 23, ibid.

39 Holzer, Hans, *The Hapsburg Curse* (Garden City, NY: Doubleday, 1973), p. 88.

40 See http://www.royalty.nu/Europe/France/MarieAntoinette.html.

41 Schultz, Nancy, *Fire and Roses* [*The Burning of the Charlestown Convent, 1834*] (New York: Free Press, 2000).

42 Paraphrased or paraphrased and quoted from descriptive paragraph about Aldous Huxley's *The Devils of Loudun* (New York: Penguin, 1952); http://books.fantasticfiction.co.uk/n5/n28140.htm?authorid=1467.

43–44 Schultz, p. 13; p. 209.

45 Paraphrased or paraphrased and quoted from "Burning Down the House: The Ursuline Convent Riot, Charlestown, Massachusetts,

1834" by Nancy Lusignan Schulz; http://www.salemstate.edu/sextant/v4n2/schultz.html.

46–47 Schultz, p. 271; p. 177.

48 Paraphrased or paraphrased and quoted from "Twice Told Tales (continued)," by Michael Bronski, Phoenix Media Communication Group, June 17,2002; http://www.bostonphoenix.com/boston/news_features/top/features/documents/02299172.htm.

48 Schultz, p. 273.

50 Scholem, Gershom, *The Messianic Idea in Judaism* (New York: Schocken Books 1971), p169.

51 Schultz, p. 168.

52 Mandel, p. 101.

7

Devil's Mark

BOSTON, MASSACHUSETTS is a professional sports mecca par excellence, and the fans who fill the Hub's sports stadiums are truly "fanatic." Woe to the man, women or child who does not know about the recent trade of a player on a local team or the score of the last game. Such an individual will be ostracized if ever again he or she does not possess detailed sports knowledge.

"In Boston no single individual personifies this sports mania better than former Bruin Chris Nilan. A natural athlete, Nilan received notice for his skill on the ice at Catholic Memorial High School in Massachusetts and went on to become a hard man of professional hockey, playing on the Boston Bruins and several Canadian teams. With his rough and tumble style of play on the ice, 'Knuckles Nilan', as his opponents dubbed him, was considered a hard-hitting player of the type known as an 'enforcer.' In fact he is one of just six players in NHL league history to record over 3,000 career penalty minutes, and emerged as a key player on the Montreal Habs line-up of the mid-1980s. In the 1985–86 session Nilan scored 19 goals as the Habs claimed their only Stanley Cup of the decade that year."[1]

"When a local Boston sportscaster called Nilan a 'dirty player' on a popular radio show, the young hockey star called the station and threatened the announcer's life on the air. NESN sports network picked Nilan as one of the 10 best tough guys of hockey in the history of the sport. However, a series of events began to unfold in 2002 which were to drive this tough guy to tears and make him question his own sanity."[2]

Hell's Fire on Ice

"As a rising young teenage hockey star, Chris Nilan was well liked and admired at Catholic Memorial High School. The school chaplain was none other than Rev. Frederick J. Ryan, an up-and-coming priest in the Boston Archdiocese who was being groomed for higher office in the church. Ryan liked the boys on the hockey team and made it his business to encourage the players and even visit them in the locker room before and after games. Nilan admired Ryan, who was always advising him on his future. Even at that age people knew that Nilan was headed for the NHL, and the priest took a special interest in him. However, Chris Nilan never realized that Ryan was a child molester whose abuse of children had satanic overtones."[3]

"Years later, two people who alleged that Ryan had sexually abused them revealed this fact to Nilan, who at first denied that the priest could ever have done such a sick thing. Nilan characteristically threatened the man, who had also been a high school hockey star. But, after Nilan got a confirming report from another victim of Ryan, the former NHL champion began to wonder about his old friend the priest."[4]

"When Ryan's sexual abuse became public knowledge, the two men testified at a grand jury investigation of the priest scandal convened by the Commonwealth of Massachusetts in 2002. The two alleged that Ryan photographed them naked more than 20 years ago. According to a public deposition, Chris Nilan gave sworn testimony as part of a lawsuit filed against Monsignor Frederick J Ryan, who officiated at the hockey player's wedding. Mitchell Garabedian, a lawyer for one of the alleged victims, released Nilan's deposition after parts of it were leaked to the media."[5]

"Ryan was vice chancellor of the Archdiocese of Boston under its former leader, the late Cardinal Humberto Medeiros, and enjoyed a close working relationship with Cardinal Bernard Law."[6]

"Msgr. Ryan was accused of abusing the boys in his quarters at the Archdiocese Chancery, which was also Medeiros' residence. Church authorities placed Ryan on administrative leave after the allegations first surfaced in March 2001. At the time, Ryan was working as a parish priest and administrative vicar who oversaw 16 parishes and ministered to the spiritual needs of the Sisters of Saint Joseph novitiate in Kingston. Nilan testified that he confronted Ryan in 2002 after the allegations surfaced, and he wanted the truth concerning this matter from his one-time spiritual mentor. The former hockey great said he spoke with two of the alleged victims, David Carney and Garry Garland (now in their 30s) before he laid blame on the morose monsignor.[7]"

"'I needed some answers for my own sanity,' Nilan is quoted as saying in the deposition. Nilan said he was 'floored' when the priest admitted to him that he had sexually abused the boys and that he had continued a homosexual relationship with one of them until about three years earlier."[8]

"'I'll just say that I believe Garry Garland, and I believe David Carney . . . when they told me what happened to them; that they were abused sexually and were made to take nude photographs by Fred Ryan,' Nilan said. 'I believe what he did was sick, perverted, and really the utmost deceivable act you can do with young kids who are looking for help or direction from someone like that,' Nilan opined. Separately, Carney informed the press that on one occasion in 1981, Ryan paid for him to get a tattoo on his upper thigh before taking him to a hotel room, plying him with alcohol and then sexually abusing him across the state line in Rhode Island—a federal violation of the Man Act (i.e., taking a minor to another state for immoral purposes). Garabedian, Carney's lawyer, showed reporters photographs of the tattoo—a red devil-like creature with a pointy tail wearing a sailor's cap and a pair of diapers. Carney had the tattoo removed by means of laser surgery. The tattooing or branding of a devil figure is common among Satanists; medieval theologians called such diabolical depictions the 'Devil's Mark.'"[9]

"Carney's suit also named as a defendant the Archdiocese of Bos-

ton, the church organization at the center of the priest sex abuse scandal that has rocked the Catholic Church both nationally and abroad. Nilan's testimony in the lawsuit came as the scandal over pedophile priests showed few signs of slowing down. In a setback to US Catholic leaders' efforts to quell the crisis, the Vatican refused to endorse a zero tolerance policy on abusive priests, saying it was confusing, ambiguous, and hard to reconcile with church law."[10]

Showdown in Chelsea

To demonstrate the truly harmful effects of satanic pedophilia and the depths of insanity it brings, consider that Gary M. Garland recently attempted to murder Mgsr. Frederick Ryan near the priest's home in Chelsea, Massachusetts. According to a *Boston Globe* report, Garland a self-described victim of clergy sexual abuse, was arrested by Chelsea, MA police after allegedly trying to confront the priest he accused of molesting him, and leading police on a brief car chase when Garland tried to flee the scene. It will be of value to review this article at length:

> Chelsea Police Chief Frank Garvin reported that police subdued Garry M. Garland after they were informed by his attorney that Garland was looking for Monsignor Frederick J. Ryan at a Chelsea residence where Ryan has been living since he was placed on administrative leave in March 2001 by the Boston Archdiocese.
>
> 'There was something similar to a knife in the car but it was never used as a weapon,' the Police chief said.
>
> But a law enforcement informant who asked to remain unidentified said police in his car in front of Ryan's home and refused to stop when ordered to halt. **??SOMETHING WRONG HERE??**

After chasing Garland several blocks into the neighboring city of Everett, police arrested Garland and charged him with disorderly conduct and three motor vehicle violations. 'I am not resisting arrest,' Garland reportedly shouted to police.

Carmen Gomez, 14, was playing nearby when she heard sirens and saw several police and unmarked cars with flashing lights block a silver BMW.

'I saw the lights and heard the police yelling for him to get out of the car, and he was yelling something back,' Gomez said. She said Garland got out of the car and lay face-down in the street, where police handcuffed him.

Garland's lawyer stated that, 'When I got wind that Garry might even be considering going near Monsignor Ryan . . . I alerted the Chelsea Police Department and, sure enough, Garry showed up there.'

Chelsea police said they were evaluating Garland's medical and psychological condition and that he would be arraigned on disorderly conduct and motor vehicle charges.

Garland's lawsuit alleges that in 1979, Ryan plied him with wine at a restaurant, then orally raped him in his living quarters at the Chancery after introducing him to Cardinal Humberto Medeiros, now deceased.

Three days later, Garland made an additional charge asserting that Medeiros groped Garland on the second floor of the Chancery, moments before Ryan led Garland to his room and molested him. Medeiros was somehow part of Ryan's sick cult, the extent of which will most likely never be known.

At the time, Cardinal Bernard F. Law denounced the allegation against Medeiros as "character assassination," and said that nothing in the files from Medeiros' assignments in Fall River, Brownsville, Texas, or Boston supported the charge. But Shea and Garland stood by their statement, and Shea said

he would amend the lawsuit to include the allegation against Medeiros.

In a *Globe* interview before he filed his lawsuit, Garland described himself as a successful salesman with a record of assaults committed during his years as a teenager and college student.

In 1984, while attending the University of Massachusetts in Boston, Garland was charged as an accessory to murder after he and a Northeastern University student fought with four Boston College students, one of whom died after he was struck with an auto jack stand. Garland, who was not accused of delivering the fatal blow, pleaded guilty to assault with a dangerous weapon and was sentenced to five years of community service.

At the time the accusations were made Ryan was pastor of St. Joseph Church in Kingston and an area vicar with, as noted, oversight of 16 parishes in Kingston County. 'This afternoon's events were indeed sad and troubling. We give thanks to God that no one was hurt,' Archdiocese spokeswoman Donna Morrissey commented after Garland's arrest.[11]

Father Ryan and the Kingston County Cult

Msgr. Frederick J. Ryan was the vice chancellor of the Archdiocese of Boston and ran most of the churches south of the city. In this capacity he was in charge of the nunnery where the evil Robert Meffan ran his quasi-Christian sex cult with teenage nuns. In fact Meffan operated in Ryan's vicarage for many years. It is impossible that Ryan could have been unaware of Meffan's vile activities, as he would have seen the church documents on Meffan as part of his job. Ryan often said Mass at the Sacred Heart Convent in Kingston where Meffan ran his sex magic cult.

"Former victim Jean Leahy kept her secret for 40 years: that she

had had to fend off the Rev. Robert V. Meffan's repeated sexual advances—the hand on the thigh, the long hugs, the invitations to his bedroom—when she was a teenage student. 'Why tell anyone,' she reasoned, 'when few people would believe the word of a woman over the word of a beloved priest?' But when Meffan's personnel file became public on December 3, 2002 and he acknowledged having sexual activity with teenage girls who, like her, were preparing to be nuns, Leahy decided there was no need for secrecy any more and spoke to the press. This poor women had been sexually harassed by Meffan for years, but refused his advances. Frederick Ryan must have definitely been aware of Robert Meffan's sexual shenanigans, because Meffan was under Ryan's direct authority at the Kingston-based vicarage.[12]

Whereas Meffan sought sex from girls training to be nuns, his boss Msgr. Ryan went after boys. As mentioned, Ryan had one victim tattooed with a Devil figure in some strange sex ceremony. This is remarkably similar to the practices of the Process Church of the Final Judgment because of its division of members into groups. It reflects the theology of the cult, according to which some members would attach themselves to Christ, while others dedicated themselves to Luciferian rituals. The only two cases we know of in the Kingston County area of Massachusetts, those of Meffan and Ryan, strongly support the theory that the Archdiocese of Boston was in fact allowing a Satanist coven similar to the Process Church to operate in its geographical area of authority, and even went out of its way to protect the members of this sect.

Not only was Ryan running this creepy cult, the size of which will never be known, but he was actively engaged in producing child pornography, as Garland's accusations prove. The morbid monsignor took many photographs of nude boys. This is common among these Luciferian priests. It must be recalled that Father Sean Fortune was an avid collector of kiddie porn as well as being a Satanist. This child porn link took on a new dimension after the FBI combined forces with local law enforcement agencies around the globe to put a stop to child pornography, which is growing at an alarming rate through the rise of the internet. They dubbed this global effort "Operation Candyman."

The Candyman Can

"'Operation Candyman' began in January 2001, and targeted members of three Internet discussion groups on Yahoo! Inc.'s web site, including one called 'Candyman,' which catered to pedophiles. The investigation determined there were an estimated 7,000 members of the e-mail group, which has been shut down. Some of the members of this e-group were Catholic priests."[13]

"Thomas M. DiBiagio, United States Attorney for the District of Maryland, and Lynne A. Hunt, Special Agent-in-Charge of the FBI, Baltimore District, announced that a grand jury returned a three-count indictment against Thomas A. Rydzewski of Baltimore, charging him with two counts of receiving child pornography shipped and transported in interstate commerce and one count of possessing child pornography in violation of federal law. It turned out that Rydzewski is a Roman Catholic Priest stationed in Baltimore. The report also noted that his arrest came after the execution of warrants early this morning at his residence. The FBI found images meeting the definition of child pornography."[14]

"Father Rydzewski was charged in December 2001 with possession of child pornography. At that time he was released by Order of United States Magistrate Judge James K. Bredar to the custody of his parents and was placed on a $100,000 unsecured bond, among other restrictive conditions of release. Since being released, Rydzewski has been undergoing treatment at St. Luke's Institute (a hospital for degenerate priests) in Maryland. The case is being prosecuted by the US Attorney's office."[15]

"The Rev. John Hess, A Roman Catholic priest from St. Louis, was sentenced to 90 days in a halfway house and placed on probation for receiving child related obscenity via the World Wide Web. He is barred from any work with children under age 18. Hess also must register as a sex offender, cannot possess obscene material, and cannot have a computer or Internet service."[16]

Creepy Cures for Curates

To communicate how strange the Church of Rome has become in dealing with priests who enjoy kiddy porn and child molestation, one must look at the Vatican's peculiar attempts to "cure" these sick curates. The Rev. Jay Mullin—a priest falsely accused of sexual misconduct—was sent on "sick leave," and would be absent until he felt better. In truth, he had crossed over into the covert world of church-funded psychiatry. A *Boston Globe* report filed Feb. 24, 2002 best expresses his weird journey:

> Mullin was flown south in 1992 to a clinic outside Washington, D.C. The church-run clinic had a huge collection of child pornography of varying degrees, which ranged from soft porn to hard core S&M images, all featuring pre-teen boys and girls. Accused of molesting a boy 22 years earlier, Mullin had been commanded by Cardinal Bernard Law to be evaluated at St. Luke's Institute, a Catholic psychiatric hospital in Maryland. He checked in, looked around at the priests from around the world who, like him, had been accused of sexual misconduct. The large number of priests being treated for child molestation made Mullin gradually realize how widespread the problem really was and how deep it penetrated the Church of Rome.
>
> Oddly, the Institute possessed a huge collection of child pornography consisting of every variety produced. This filth was constantly shown to patients in alleged treatment programs. At Mullin's first therapy session a psychiatrist attached a wired device to his penis and flashed images of nude children in various sex acts as a means to electronically measure his arousal level.
>
> "I wasn't aware there was any place like that," recalled Mullin, who denies the abuse charge. "Seeing all of it, I thought, the

bishops know where they're sending all of us. They know the magnitude of the problem."

The facilities most frequently utilized for this purpose were the St. Luke Institute in Maryland; the Servants of the Paraclete centers in Jemez Springs, NM, and St. Louis; the Institute of Living in Hartford, which featured a special clergy program; and the Southdown Institute in Canada.

Since the 1970s, psychiatrists at these facilities have treated accused priests with 12 step support groups, female hormone injections, and aversion therapy without any success. They sent their evaluations to prelates, estimating the risk of a relapse, then released the priests. Such treatment is typically paid for by the diocese, and has cost the church at least $50 million over the last 25 years, estimated A.W. Richard Sipe, a psychologist and ex-priest who treated clergy for 40 years.

Some sexually deviant curates like John Geoghan, were treated again and again, at numerous centers, and each time slid back into their predatory behavior. Victims, especially those who were molested after the priest had completed treatment, are beginning to wonder exactly what was going on inside the costly psychiatric centers.

"No institution can police itself," said David Clohessy, national director of the Survivors Network for those Abused by Priests. "If the church wants to restore trust, leaders should be more open about these treatment facilities. If chemical companies said, 'Just trust us—send us your dioxins; we'll clean them up,' the public would be wary."

Psychiatrists from Johns Hopkins University and McLean Hospital who have worked with priests at the behest of the church said they believed church authorities had made good-faith efforts to enlist the nation's top specialists in the ever-changing field of treating sexual disorders. Psychiatrists at the Institute of Living in Hartford accused church leaders of intentionally ignoring their clinical advice, sometimes with

horrible consequences. The institute, a secular psychiatric hospital situated on a leafy 35-acre campus, had developed a specialized program for treating clergy, and had been seeing a handful of priests every year.

The two-decade relationship was shaken after New York Cardinal Edward Egan cited the institute's psychiatric reports to justify his decisions to return priests to the ministry, where some re-offended. Top psychiatrists then told reporters at *The Hartford Courant* that church leaders had used psychiatrists' advice as a cover to rush potentially dangerous priests back into ministry.

"I found that they rarely followed our recommendations," said Leslie Lothstein, director of clinical psychology at the institute. "They would put [priests] back into work where they still had access to vulnerable populations."

Treatment of sexually abusive priests in Massachusetts has been a sham for many decades. A case in point is the House of Affirmation opened up in the diocese of Worchester in 1970 to treat sexually deviant priests. According to a recent law suit, "the House of Affirmation Inc. contained a "child sex ring" whereby young children were subjected to repeated sexual abuse.

The House of Affirmation was founded by Rev. Thomas Kane and the late Sister Anna Polcino, a religious sister who was also a psychiatrist. Rev. Kane, the subject of a past suit alleging sexual abuse of a 9-year-old boy, was last known to be in Mexico. He operated as a therapist at the House based on a bogus psychology degree and also served as executive director. The House, which operated independently but had the support of bishops and cardinals locally and throughout the country, closed in 1989 amid a financial scandal.

According to Daniel J. Shea, a Houston lawyer who has represented clients who have accused priests of sexual abuse and who is familiar with such cases in the Worcester Diocese,

the confidential settlement clearly suggests that several altar boys were passed around by a ring of priests for sexual purposes.[17]

Dr. Cassem's Anger

"A former Jesuit priest who was formally head of psychiatry at Massachusetts General Hospital has slammed the Archdiocese of Boston for withholding essential facts concerning accusations of sexual abuse against curates he treated for the church."[18]

"Dr. Edwin Cassem accused the diocesan leadership, particularly Bishop John B. McCormack, of withholding information concerning accused priests he was asked review."[19]

"He said that he was appalled to learn that church officials had apparently ignored his advice and transferred some abusive priests to parishes after he recommended that they be kept away from contact with children. Among the curates Cassem evaluated were some of the archdiocese's most notorious abusers, like Paul Shanley."[20]

"During his testimony, Cassem said he was 'stupefied' that the archdiocese had apparently withheld documents suggesting that Shanley was involved with the NAMBLA and that Shanley believed that boys were generally the aggressors in seducing men. Had the Chancery advised him of this, Cassem said, he would have recommended that Shanley be 'laicized and jailed.'"[21]

"'He was a notorious, dangerous pedophile,' Cassem said. 'He was a predator. He was a scumbag . . . castration was too good for him.'"[22]

"Cassem called McCormack, a former top aide to Cardinal Bernard F. Law, who now leads the Diocese of Manchester, NH, a 'liar' during the deposition. But he later withdrew the accusation during a process that allows deposition witnesses to correct mis-

statements and typographical errors in their testimony."[23]

"The transcript of Cassem's testimony was released as lawyers and the archdiocese met behind closed doors with mediators to discuss a potential settlement of the more than 500 abuse-related civil lawsuits filed against the church."[24]

"Cassem, who is still affiliated with MGH, was part of a group of psychiatrists who called themselves the 'priest treaters' and worked during the late 1980s evaluating priests who had been accused of sexual abuse."[25]

"Law testified that he relied on Cassem's advice and asked him to be a member of the Cardinal's Commission to Protect Children."[26]

"In his deposition, Cassem said that he had avoided working on issues of sexual abuse until being asked by McCormack. Out of 'a sense of loyalty' to the church, he said, he eventually consulted with McCormack on dozens of priests for more than a decade free of charge."[27]

"Cassem's evaluations were often brutally frank. He once said that Shanley, who is charged with raping boys during the 1980s, was 'so personally damaged that his pathology is beyond repair.'"[28]

"At the beginning of his deposition, he admitted that he sometimes evaluated priests, including Shanley, without meeting them in person. He defended the practice by saying that there was little need to do so once they admitted to their abuse."[29]

"The deposition shows that Cassem became increasingly angry as lawyers presented him with secret church documents that appeared to show that key information about priests' records were kept from him during his assessments."[30]

"Cassem evaluated Shanley in 1994. Based on a review of church records, Cassem recommended that Shanley be kept away from any ministry. The Jesuit also insisted he was never told that

another archdiocesan priest that he treated, the Rev. John M. Picardi, had admitted to raping a man in a Florida motel room in 1992."[31]

"Cassem angrily lashed out at church officials for apparently ignoring his advice in the cases before being dismissed by the presiding judge."[32]

Notes

[1–10] Paraphrased or paraphrased and quoted from "Catholic Priest Photographed Boys," *Reuters*, Oct. 22, 2002; http://onenews.nzoom.com/onenews_detail/0,1227,140759-1-9,00.html.

[11] *Boston Globe*, March 29, 2002.

[12] Ibid., Dec. 27,2002.

[13] Paraphrased or paraphrased and quoted from "Dozens Arrested in Child Porn Probe," CNN, Jan. 19, 2002; http://www.cnn.com/2002/US/03/18/fbi.child.porn/?related.

[14–15] Paraphrased or paraphrased and quoted from "Catholic Priest Indicted on Child Pornography Charges," by Virginia B. Evans, U.S. Department of Justice, June 19, 2002; http://www.usdoj.gov/usao/md/press_releases/press02/thomas_rydzewski_indicted.htm.

[16] Paraphrased or paraphrased and quoted from "Child Porn Ring Smashed," CBC News, March 19, 2002; http://www.cbsnews.com/stories/2002/03/18/national/main503982.shtml.

[17] *Boston Globe* report filed Feb. 24, 2002.

[18–32] Paraphrased or paraphrased and quoted from "Ex-Church Leaders Said To Hide Data," by Ralph Ranalli, *Boston Globe*, July 12, 2003; http://www.bishop-accountability.org/NH-Manchester/JBMcCormack-2003-07-pt1.htm.

8

Human Sacrifice

"WITH ALL OF THE DEPRAVED CURATES that have been reviewed, it is a relief to speak of the life and works of a normal, untainted man of God. Just like the vast majority of his fellow priests, the late Father Alfred Kunz was by all reliable accounts a decent man and a dedicated cleric who worked for the good of his parish. However, Kunz apparently ran afoul of some hostile element, for he was found murdered, with his throat slashed from ear to ear on March 4, 1998."[1]

"Father Alfred Kunz was born in Dodgeville, Wisconsin on April 15, 1930. He grew up in Fennimore, where his family owned a cheese production plant. His father was a Swiss immigrant who brought his time-honored process for making cheeses to the New World. His mother was of German extraction. She was born in America and grew up with 7 siblings. Kunz went to St. Mary's grade school in Fennimore, and then left the state for 12 years of schooling at the Pontifical College in Worthington, Ohio where he was trained in preparation for the priesthood. He said his first Mass on June 3, 1956, at St. Mary's in Fennimore, and was made associate pastor at Congregations Church in Waunakee, before coming to St. Michael's in Dane to serve as permanent pastor in 1967. Kunz was known for his casual approach towards parishioners, to whom he would introduce himself as 'Father Al.'"[2]

"For 26 years, in addition to his parish work at St. Michael's, he served on a Tribunal in the Madison Diocese reviewing broken marriages and recommending what cases should be annulled. An

old friend related the following story about Kunz: a family from the parish was anxious to show him photographs they had taken when they saw Pope John Paul II say Mass in Chicago. As Kunz paged through the photo album, he was horrified to see a consecrated Communion Host they had brought home as a souvenir. He ripped the host from the album, took the wafer into his mouth, and asked everyone to get on their knees with him to ask for God's forgiveness".[3]

"Being a practically-oriented parish priest, Kunz was a fix-it-all craftsman and skilled mechanic, making repairs around the church and school and on his own car, a crimson Volkswagen with 150,000 on the odometer and tires which always seemed near flat. He also restored run-down heaps and sold them to his under-paid church staff for fire sale prices. Kunz took no salary for himself. The school children attended Mass every morning, three times a week in Latin. They began each service on their knees, praying the rosary."[4]

"Kunz was a strong, healthy man who seemed never to run out of energy and needed little sleep. Every year he went deer hunting with a younger priest and brought back venison to give to needy people. He also prided himself on being an expert cook. He was a fixture over the deep fryer at the Church's fish fries, Father Al's method of raising funds."[5]

"He was pro-life, often preaching against women's clinics from his pulpit. Kunz was an expert on the Church's canon law and was consulted by religious leaders across the country. He also performed exorcisms, and was venerated as a gifted confessor and spiritual advisor. His no-nonsense approach to the practice of Christianity won him the affection of his parishioners. . . . Kunz found the changes in the Mass instigated by the Vatican in 1968 unacceptable and fought for years to have the old Latin Tridentine Mass restored. He also took issue with the way the church was going as far as social change was concerned. For the new 'awakening' growing out of the Second Vatican Council in the 1960s, Kunz had nothing but contempt. The new liberalism was, in Kunz's reckoning, a corrupting force that gave license to the vile

elements which he believed had taken over high positions in the Church of Rome. In the wake of the recent revelations concerning the plethora of cases of Church corruption, both financial and sexual, Kunz's critique unfortunately rings all too true."[6]

Kunz and the Cult

"From the 1970s onward Kunz began to hear rumors of pedophilia and Satanism being practiced by his fellow priests. Such rumors began to circulate more and more widely, as repeated reports involving the same priests started flowing in. Kunz befriended Father Charles Fiore, a former high-ranking Dominican priest who had joined the traditional Fraternity of Saint Peter. Fiore's motivation for abandoning the Dominicans was based on his perception that the order was being taken over by child molesters. Before leaving, Fiore butted heads with Dominican officials over the many degenerates who had moved into positions of power in the ancient order of Saint Dominic."[7]

"Although Kunz leaned toward traditionalism, he considered himself a moderate and never sought to create division within the Church. He would say the New Mass in English as well as the old Tridentine rite in Latin, and tried to be obedient within the local diocesan hierarchy. However, Kunz did emerge as the traditional Catholic network's elder statesmen. As noted, he was one of the first Catholic priests to complain about the changes in the Mass in 1968, and was an early organizer of the pro-life movement in 1972 after Roe vs. Wade was passed."[8]

"He was respected in both liberal and traditionalist circles, and his word carried a great deal of weight in the affairs of Wisconsin's Catholic community. Kunz had a weekly hour-long radio show called the *Catholic Family Hour,* which was popular locally. The knowledgeable curate would deal with a variety of theological and moral questions to an eager audience. Listeners consisted primarily of mainstream moderate Catholics who may not have agreed with all of his views but enjoyed Father Al's casual style of presen-

tation and the interesting topics he explained. Kunz made a point of presenting both sides of an issue before he expressed his opinion."[9]

"Father Al also advised priests and bishops across the nation on topics ranging from marriage annulments to the enigmatic prophecies of Fatima, which are based on three children's visions of the Virgin Mary in Portugal in 1917. Kunz held an open-air funeral for an aborted fetus at St. Michael's in the early '90s, holding a burial at the feet of a Fatima statue that stands a few yards from a women's clinic, an act that attracted a great deal of media attention."[10]

Father Alfred Kunz was the last person on earth the Catholic hierarchy in Wisconsin would have wanted to pry into their private affairs. Nonetheless, as rumors concerning pedophile and satanic priests began to increase, Kunz started to swap stories he heard with Father Fiore.

Exposing the Cabal

Sensing the discomforting secrets within the bosom of the Church, the two curates collaborated to gather information about pedophile priests who were practicing Satanism and the church leaders who protected them. Fiore's old friend Father Malachi Martin also joined this information-gathering process—primarily by phone and mail contact—in hopes of collecting enough hard proof to bring cases to the legal authorities.

To this end Martin elicited the help of this author in 1996 concerning the Boston cases of SRA—which, at the time, had proved to be a dead end, as the church had strict legal confidentiality agreements with all parties involved, forcing them to remain silent. This had caused me to have grave doubts about the reality of the cult Father Malachi spoke of. Kunz, Fiore, and Martin joined forces and networked with dozens of other researchers around the world in hopes of accumulating a strong enough data-

base of pervert priests and their victims to take these cases to the popular media and legal authorities sometime in 1998 or 1999. However, the three men faced harsh resistance from many quarters when they began their research.

Some of the victims the investigating priests had initially tapped to come forward in the media had settled their cases with signed gag orders never to discuss their abuse with anyone for any reason. The constant re-assignment of the depraved priests also made keeping track of them virtually impossible. For example, Bishop McCormick of Boston had a series of safe houses where these priests would hide until the smoke cleared. Just after a predator priest was removed, the Chancery would begin a period of negotiations with victims' families, offering large cash settlements in exchange for silence. After a short period the offending priest would be relocated to an unsuspecting parish as far away as possible from the last assignment. Then the cycle would begin again. These huge payments reached a crescendo in the 1990s when church pay-offs to victims amounted to over one billion dollars.

Over the years Kunz, Fiore, and Martin received anonymous death threats on a constant basis. Martin was sent death threats by telephone, mail, and by strangers in the street. This led to his asking the concierge in his building to call up and confirm the identity of any visitors and tell Martin the number of people asking to see him. This also caused Martin to rarely go out alone. The threats became more and more of a problem after his hugely successful radio stints on the *Coast to Coast* radio show with Art Bell in the mid 1990s. Martin was Bell's number one ratings-grabbing guest on the number one late night talk show. The popular program stimulated Martin's old readership to revisit his books and also introduced him to a whole new generation of younger readers who sought out the elder Catholic thinker as a spiritual advisor. Martin also spoke of his work exposing the pedophile ring in the Church. Martin's claims stirred the anger of church officials and many denounced Martin and ignored his claims of a conspiracy of priest child rapists.

Fiore and Kunz also began to feel the pressure generated by Mar-

tin's exposé of the Catholic devil-worshiping cult, as it was public knowledge that they all worked together in this research. They were both threatened on several occasions in a variety of ways. Fiore was harassed by telephone and ordered to stop researching and speaking on the sex-ring or he would face certain death. According to an interview with Father Charles Fiore and this author in 2003, these threats increased when conclusive evidence emerged of Milwaukee Archbishop Rembert Weakland's operation of a network of pervert priests who were sexually abusing parishioners.

At the time Weakland, had only one potential enemy whose word could expose him as a covert homosexual. That man was Father Alfred Kunz, whose weekly radio show carried great weight with Wisconsin's Catholic population. Father Al's weekly radio program afforded Kunz direct access to the people on a wide grassroots level, thus eluding the clutches of diocesan censorship.

Unlike the Catholic media, which quickly squelched unflattering testimonies about churchmen, Kunz was known to attack those in the hierarchy with whom he found fault. According to a telephone interview with Father Fiore conducted by the author in February 2002, Kunz was debating whether or not to expose Weakland and certain other American Cardinals and Bishops, as doing so might compromise confidential reports given to him by various victims. He was considering whether to announce that Weakland was a practicing homosexual involved in protecting a ring of pedophile priests.

The two priests gathered information and sent it to Father Martin in New York City, considering this to be the safest location, since it was far from Wisconsin. Many of these files contained the names of victims who had signed gag orders. The three decided that their files would never be released and that Fiore would take over Kunz's radio show and confront Weakland. Father Charles was much more adept at confrontation and would make harsh accusations on the radio, but without naming names, and letting enough slip so that the mainstream media would pick up the story and begin their own independent investigation. It was agreed that

any and all files concerning Weakland would be kept by Malachi Martin and deposed of with the rest of Martin's private papers after the Irish priest's passing, in order to protect sources who had signed confidentiality agreements which they later broke by talking to Kunz and Fiore.

Martin's set of private files contained the names and addresses of various victims of possession, and people who had been sexually abused by clerics as well as people involved in blood drinking cults and other even stranger cases. Malachi Martin ordered that these files be destroyed upon his death so that the real life identities of these people would never be made public. These included the files containing the real life names of the victims of Archbishop Weakland. These files were eventually destroyed by his landlady after Martin's death in 1999.

Kunz and Fiore wanted as much information as possible before taking on the liberal bishop on public radio. When Martin went on mainstream shows like Art Bell he was legally advised not to mention any particular church big-wigs involved in the satanic pedophile cult in order not to compromise the identities of informants, most of whom had signed confidentiality agreements with the Church.

The Immolation of Father Kunz

On March 3, 1998 Father Fiore was the last person to see his friend Father Al Kunz alive. They had just driven 70 miles back from Monroe, Wisconsin during a light snow, where *Our Catholic Family* was being taped. It was decided that Fiore would take Kunz's place at the microphone from that night on. Kunz also received more and more menacing threats as plans for Fiore to take the show leaked out to the general population. Kunz feared for his life and that of his siblings in Wisconsin. Father Fiore had no such reservations and remembered Kunz beaming with joy at Fiore's presence in the studio, but also recalled Kunz's uncharacteristic preoccupation. Kunz later recounted the final night of Kunz's life:

"It was a beautiful night—one of those clear, cold March nights where the snowflakes melted on the pavement. And about half-way home, he just clammed up. I could see his expression in the light from the dashboard. And, eventually, I said to him, 'Al, you've been a good friend for so many years.' There was a long pause, then I said, 'Al, you know, I really do love you.'"

"And then I looked up, and his eyes were filling with tears. All he could say was, 'I know, I know.'"

"The two priests hadn't eaten in hours by the time they reached St. Michael. When Fiore dropped Kunz off at around 10, he called after him amid the dusty snow: 'Hey, Al, be sure to get yourself a piece of cheese or something.'"

"I think he said something like, 'I will, I will,' Fiore recounted."[11]

The time was 10:00 p.m. We know Fr. Kunz was still alive at least until 10:30 since he held a telephone conversation with a friend at that time.

"On the morning of March 4th, the first Wednesday in Lent, a young teacher arrived at Fr. Kunz's place at 7 a.m. He found Father Kunz lying face down in a pool of his own blood on the floor of classroom corridor of St. Michael's school wing. His throat had been cut and he had been left to die. Typically, in the case of a traumatic attack in which the victim's heart continues to beat rapidly, the body surrenders blood rapidly, and Fr. Kunz might have lost consciousness in as little as two to five minutes, dying of insufficient blood and heart failure shortly thereafter."[12]

"After finding the body and calling 911, the teacher underwent extensive police questioning and was old he was free to go and they left him wrapped in a blanket. He stood together with other stunned parishioners in the Dane Village Hall across the street from St. Michael's Church. Father Fiore was cleared of all suspicion after an intensive investigation of the murder. Crime scene

analysis places Kunz's death closer to 10 p.m., March 3, than to 7 a.m., March 4, when his body was discovered. It was Fiore who formally identified the victim at the scene for the press."[13]

Calf Mutilation

"As mayhem broke out at the crime scene on that horrible morning, Larry Wagner found a mutilated calf on his father's farm outside of Middleton—just 15 minutes away from Kunz's dead body. With its throat slashed and blood drained into a milk pail, the calf also had its hind legs cut through at the pelvis, Wagner said. The legs "were cleanly, almost professionally cut off," Wagner recounted. "You would have to know what you were doing." Wagner discovered the mutilated calf about 7:30 a.m. while driving on his father's farm at 7432 Schneider Road. While driving past wooden calf hutches, his eyes were attracted by the redness of the wood. He found about an inch of blood congealed at the bottom of the milk pail. The missing calf legs were nowhere to be found."[14]

"It was quite shocking to me and my dad," Wagner said. "It's a violation. It scared my mother. It's a waste of an animal."[15]

"The Dane County Sheriff's Office launched an investigation of the mutilation. The calf hutches were located in plain view of Schneider Road and about 100 yards from the home of Robert Wagner, who owned the farm where his son worked. Larry Wagner said he could not venture a guess why someone would want to mutilate a defenseless caged animal."[16]

"According to police reports the mutilation happened between 10 p.m. March 2 and 4 a.m. March 3, nearly the exact time frame of Kunz's murder. The caged animal's throat was slit, but, unlike Kunz, its genitals were sliced off. The senior Wagner told police it was probably the work of a cult in the area. Calf mutilations are the calling card or "signature" of Satanists."[17]

Who Killed Kunz?

Father Fiore was dumbfounded that the murder of Kunz occurred the same night that he took over at the *Catholic Family Hour*. It was common knowledge that the show would take on a new twist. Martin was a regular guest on the show and Fiore was adamant about exposing cardinals, bishops, and priests when he took over at the microphone. Fiore planned to ease into the show and then start dropping hints on the air about the pedophile ring of satanic priests over the next few weeks. However, the events of March 4, 1998 put a damper on their plans and made Fiore fear for his life.

Police began an investigation of the murder which continues to this day. Several FBI profilers have made the following observations (among others) about the case:

> • The offender showed "obvious rage," and the likely motive was related to jealousy, revenge, betrayal, or something else very personal . . . .
>
> • The weapon might have a connection to the killer's employment or hobby, and is one the killer feels comfortable using. . . .
>
> • The killer is a white male, probably in his late 20s or older. The age estimate is in keeping with the killer's lack of panic after the murder. . . .
>
> • Kunz's murderer was probably employed full time—nothing of value was taken from the scene—with at least a high school education and no extensive criminal record. . . .[18]

Consequently, Kunz was probably killed neither by a professional hit man nor by someone acting in a fit of rage, but by a deliberate, premeditating assassin who was not a career criminal. The mutilated calf was the calling card of some cult which sought to kill Kunz and silence any allies by inducing fear. There had been rumors that Kunz was romantically involved with a female parish-

ioner and that his death may have been the result of an angry husband. However, there is no solid evidence that Kunz had any such affair, nor does his murder bear the signs of most rage murders. Murders classified as "crimes of passion" usually involve forms of bludgeoning, but Kunz's death had the clear, calculated marks of an experienced, though not professional, killer. Such a murderer is more likely to have been a member of a Satanic cult than a highly trained assassin or an jealous husband.

"The nature of the fatal wound also bore the characteristics of a satanic cult murder. In various secret societies, rituals involve certain oaths and penalties for anyone who exposes the operation of the cult, including outsiders. The most common of these penalties involves the betrayer having his throat slit. Such fraternal organizations maintain their power over members through ritual programming and do not tolerate security breaches. Examples of this can be found in *Illustrations of Freemasonry*, by Captain William Morgan, a book which exposed many of this fraternity's secret inner workings. Its author was likewise murdered and found with his throat slit, his body floating in a river. This act caused outrage in America in the 1830s and led to the founding of first third party in the American political system, in opposition against this ritual killing—'the Anti-Masonic Party.'"[19]

There is no absolute proof that a Satanist killer employed by the secret sex cult within the Church had Kunz ritually immolated, but the evidence points in this direction. The fact that no suspect has been found further fuels the theory that Kunz's killer was a well-rehearsed assassin who mutilated the calf as a signature gesture to scare off all future investigators.

"In an interview six weeks after Kunz's murder, Martin swore he had inside information that the killing was the "signature" work of 'Luciferians.' He also insisted that Kunz had either assisted in several exorcisms or performed them at St. Michael church, consulting with Martin often."[20]

"What Luciferians resent is interference with someone they regard as theirs," Martin stated in 1998, adding that his friend believed

his life was in danger in the weeks before his death. "We are all convinced beyond anything that he was killed in hatred of the faith as punishment and as an example for the rest of us."[21]

"Kunz's parishioners described a man "who looked like the very essence of evil" sneering from a back pew at Kunz during Mass shortly before he died. However, no leads have turned up. No one has been arrested in the calf case either. But when reviewing the situation just before the murder, some strange facts emerge."[22]

"Martin began a monthly newsletter in October 1997 and began attacking the prelate of L.A., Cardinal Roger Mahoney. Martin also had information concerning victims in California who had suffered from Mahoney's protection of child molesting priests, which he did not publish due to gag orders. Fr. Martin began baiting the prelate by name in the February 11, 1998 newsletter. Kunz was finalizing his plans to turn the radio show over to Fiore and have him begin criticizing various prelates on theological grounds and hinting at their complicity in Satanist run pedophile cults. In less than one month Kunz lay dead in his church."[23]

After Kunz died, Malachi Martin—who had endured years of cardiac problems—saw his health deteriorate further until his passing in July 1999. Father Charles Fiore likewise suffered ill-health just after the murder, and Kunz's passing may have adversely affected him physically. He was unable to assist in the exposure of the priest pedophile ring which emerged with the *Boston Globe* piece in January 2002. Father Fiore left this world in March of 2003, not long after speaking on the telephone with the author of this work. In that conversation he requested that I look into the Kunz murder after defending Malachi Martin against critics on *A Closer Look* radio show hosted by Michael Corbin.

Archbishop Weakland and Cardinal Mahoney attended a symposium at Notre Dame in December of 2001. That is the last time they would meet as reigning prelates in the Roman Catholic Church. Martin, Fiore, and Kunz were to be vindicated in their efforts to expose the pervert cult that had stolen the church from the faithful.

"In May 2002 a new lawsuit was filed against the head of the largest Roman Catholic diocese in the United States by four men who said that a priest sexually molested them when they were boys. The men accused the Archbishop of Los Angeles, Roger Mahony, of conspiring to commit fraud and obstruct justice by covering up the activities of the pervert priest, Father Michael Baker."[24]

"They also allege that the Los Angeles Archdiocese and the church acted as a 'criminal enterprise' in covering up the abuse."[25]

This was only the latest blow to the Roman Catholic Church, which had already been engulfed in countless scandals over sexual abuse of children by its priests.

"Cardinal Mahoney himself has been accused of sexual misconduct with a teenage schoolgirl. He strongly denies the allegations."[26]

"In 2003, Weakland was forced to resign his office in a gay sex scandal. Paul Marcoux, a 53-year-old former theology student at Marquette University in Milwaukee, said the archbishop sexually assaulted him more than 20 years ago when he went to Weakland for advice about going into the priesthood."[27]

Weakland, along with the Archdiocese, later paid Marcoux $450,000 to sign a settlement agreement in which he agreed to take no further action regarding his allegations. He also vowed to seal his lips. According to the agreement, obtained by ABC News Weakland denied the allegations. The deal was hammered out four years ago by the archbishop, Marcoux, and their respective lawyers.

"'I've been involved in the cover-up. I've accepted money to be silent about it,' Marcoux told reporters."[28]

Neither Weakland nor the Archdiocese would comment on the allegations, but the Archdiocese released a statement, after the ABC News report aired on *Good Morning America*. Weakland also asked that the Vatican speed up his resignation, which was already

in the works because he had turned 75. After Weakland resigned, he refused to speak on the matter, claiming to be under a gag order:

"'Because I accept the agreement's confidentiality provision,' Weakland said in the statement, 'I will make no comment about its contents,' Weakland said."[29]

"No one has yet been charged in the murder of Father Alfred Kunz, and the Dane County investigators are at a loss to produce a suspect. Perhaps they have been looking in the wrong place. In 2001, before the sex scandal in the church broke and forced the resignation of such church leaders as Law and Weakland, writer and researcher Chuck Nowlen asked Dane County Sheriff Hamblin if he thought someone in the Vatican could be behind the killing of Father Kunz. Hamblin hesitated and then said something quite chilling in retrospect: 'One thing I sure don't want to see is an article that slams the Church.'"[30]

Notes

[1–5] Paraphrased or paraphrased and quoted from "The Assassination of Christ's Hero," by Fr. Malachi Martin, *St Michael's Sword: Father Malachi Martin's Monthly Newsletter*, vol. 1, no. 5, March 12, 1998; http://www.starharbor.com/fr_martin/mar98.html.

[6–7] Paraphrased or paraphrased and quoted from "Fr. Charles Fiore: 1934–2003; Good-Bye, Father Paulinus. We will Miss You," by John Vennari; http://www.catholictradition.org/cfn-fiore.htm.

[8] Paraphrased or paraphrased and quoted from "The Devil and Father Kunz," by Chuck Nowlen, *Las Vegas Weekly*, April 12, 2001; http://www.lasvegasweekly.com/features/the_devil.html.

[9] Http://www.angelfire.com/oh/jude3and4homepage/masonry.htm.

[10–18] Note 8, ibid.

[19] Paraphrased or paraphrased and quoted from "Freemasonry," St. Jude's Defense of the Word; http://www.angelfire.com/oh/jude3and4homepage/masonry.htm.

[20–22] Note 8, ibid.

[23] Note 1, ibid.

[24–26] Paraphrased or paraphrased and quoted from "U.S. Archbishop Faces Fresh Abuse Claims," BBC News, May 21, 2002; http://news.bbc.co.uk/1/low/world/americas/1999789.stm.

[27] Paraphrased or paraphrased and quoted from "Double Standard Update: Weakland Finally Falls," by Christopher A. Ferrara, Fatima Retro-Perspectives; http://www.fatima.org/review/perspective222.htm

[28–29] From "Milwaukee Bishop Settles Sex Suit," *Associated Press*, May 23, 2002; http://oaktree.cbsnews.com/stories/2002/05/24/national/main510055.shtml.

[30] Note 8, ibid.

9

Satanic Ritual Abuse and Brainwashing

"WHEN THE UTAH POLICE located and questioned a kidnapped fifteen-year-old girl who was walking with her abductors she gave a strange reply. After the policeman told the girl 'you are Elizabeth Smart,' she replied 'Thou Sayest,' and seemed to want to remain with her captors before she burst into tears and admitted after about 45 minutes of questioning that she was the missing teenager. Elizabeth was in fact quoting a Biblical passage where Jesus rebuffs Pilate when the Roman Governor asks Him if He is the King of the Jews."[1]

"On the way to the police station Elizabeth did something quite unexpected. She began to defend her abductors, claiming that she did not want them to get into trouble or go to jail. "What's going to happen to them?" she asked in a solicitous tone. Evidently the pretty teenager was not as concerned about her parents or siblings as she was about her kidnappers."[2]

"Elizabeth was abducted by an excommunicated Mormon named Brian David Mitchell and his wife Wanda Barzee, who lived a cult-like existence. Mitchell envisaged himself as a prophetic and at times Messianic figure. In his deranged world he came to the conclusion that Elizabeth Smart had been divinely ordained to be his second wife after he completed some minor repair work at the Smart home. After Mitchell captured Elizabeth at knife point by cutting a window screen and entering her bedroom, he took her

on a seven-month sojourn, passing through a strange world of homelessness, preaching, and begging, the details of which are only slowly emerging in the popular media."[3]

"The fact that Elizabeth defended her captors comes as no surprise to the psychiatrists, criminologists, and military psychologists who reviewed the case. It became apparent that Ms. Smart had been brainwashed by Mitchell to react in certain ways in the event she were ever taken by the police. The uncanny mental control Mitchell exerted over the teenager was achieved via various techniques used by captors to manipulate the behavior of their prisoners."[4]

"Rarely does the popular media ever ask what brainwashing really entails or how this process operates. It seems to be a given and accepted explanation for a wide variety of unusual human actions. Everything from the 911 attacks to the actions of the D.C. sniper, teenager John Malvo, have been attributed to forms of brainwashing."[5]

For a better understanding of this phenomenon we shall divide our subject into two subgroups for examination: *brainwashing* (which will focus on the process used by individuals and certain groups) and *mind control* (a method used by government security services to control the actions of agents and captives). Of course, the two suggested definitions are not absolute, as these categories may intersect in many areas.

Brainwashing

Brainwashing has been defined as "intensive, forcible indoctrination, usually political or religious, aimed at destroying a person's basic convictions and attitudes and replacing them with an alternative set of fixed beliefs. The application of a concentrated means of persuasion, such as an advertising campaign or repeated suggestion, in order to develop a specific belief or motivation." (*American Heritage Dictionary*)

"Contrary to what one might expect, the term brainwashing itself comes not from psychology, psychiatry, or any of the social sciences, but from the world of journalism. During the Korean War, Edward Hunter, a British journalist, in a book entitled *Brainwashing in Red China* (1951), coined the word "brainwashing" to characterize the process by which American POWs became Communists. In Hunter's reckoning, US servicemen who became Communists and refused to come home were in reality being manipulated by a series of psychological techniques directed at making the POWs attack themselves and their country against their will. This process is induced by a variety of procedures involving torture, sleep deprivation, hypnosis, drugs, and threats, as well as rewards for compliance."[6]

Two of the primary elements of brainwashing are illustrated here. Isolation from normal contacts, like family and friends, combined with intimidation, will eventually cause some subjects like the US servicemen to comply with the thought processes prescribed by the captor. Oddly, this state of affairs can even emerge when the subjugator does not intend or expect a brainwashing process to occur as in the following example:

> In 1973, four Swedes were held in a large cash vault for six days during a foiled bank robbery attempt. Strangely, the hostages became attached to their captors, a phenomenon dubbed the "Stockholm Syndrome" after this event. As bizarre as it seems, the women began to resist being rescued. After the police ended the siege and arrested the robbers the women defended them and refused to testify against the criminals. The former hostages hired a defense lawyer to defend the jailed robbers and began to raise money for the trial. The four women regularly visited their one-time captors in prison, and it is reported that one of the former hostages even became engaged to one of the imprisoned criminals. Why would she not only forgive but betroth herself to a vicious bank robber who came so close to executing her in the bungled burglary attempt? How can such irrational and destructive behavior on the part of these normal women be explained?[7]

"According to psychologists, one of the means abused victims resort to in order to endure violence is to bond with their abusers. The most notorious instance of this phenomenon came when heiress Patty Hearst, after her kidnapping by the Symbionese Liberation Army, renamed herself Tanya and joined their ranks, participating in a number of bank robberies.[8] The Stockholm Syndrome is an emotional disturbance, a sick union of co-dependence between the captured and the subjugator, that develops when the latter threatens the life of the victim, deliberates, and then chooses not to kill the prisoner. The relief that ensues from the removal of impending death generates intense feelings of gratitude and awe that combine to make the captive reluctant to display negative attitudes toward the captor."[9]

"It is this psychological dynamic, centering on gratitude and relief in the face of acute danger, that leads former hostages to play down the damage done them and decline to cooperate in prosecuting their former oppressors. The victim's sense of naked survival outweighs his/her impulse to hate the person who has created the predicament. The victim comes to see the captor as a 'good guy' and even as a 'savior.' At this juncture the victim is certainly 'brainwashed' in the sense that he/she is exhibiting behavior and expressing opinions contrary to the beliefs he/she held before capture. Patty Hearst was a young college student from an aristocratic background; robbing banks to fund Marxist revolutionaries was definitely *not* a behavior she endorsed before her capture."[10]

According to authorities, this condition occurs in response to the four specific conditions listed below:

- A person threatens to kill another and is perceived as having the capability to do so.

- The victim cannot escape, so her or his life depends on the threatening person.

- The threatened person is isolated from outsiders, so that the only other perspective available is that of the threatening person.

- The threatening person is perceived as showing some degree of kindness to the one being threatened.[11]

It takes only 3–4 days for the characteristic bond of the Stockholm syndrome to emerge when captor and captive are strangers. After that, research shows, the duration of captivity is no longer relevant. It is no wonder then that Elizabeth Smart defended her abductors and seemed more concerned with their well being than her own or that of her biological family.

This sort of brainwashing seems to be effective on children; it is unknown how successful such a method would be on a discerning adult. It is really a novel phenomenon which is only starting to studied by social scientists and law enforcement officials.

The pervert Fr. Sean Fortune studied psychology and read books on brainwashing and thought control while a young seminary student; this suggests that the satanic pedophile cult in the RRC encourages their priests to be well-versed in the methods of manipulating the behavior of their victims.

Mind Control

Robert Anton Wilson explored the phenomenon of mind control when he researched the CIA's great but shocking experiment in mental indoctrination and behavioral manipulation called the MK-ULTRA program:

> "The origins of MK-ULTRA go back to WWII, when the U.S. Army began researching barbiturates and marijuana as aids to interrogation. George Eastbrooks was a leading proponent of hypnosis as the key to interrogation and general mind manipulation of all sorts, and in 1971 he said he used hypnosis to create multiple personalities for military intelligence purposes.

"After the Korean War, the CIA began MK-ULTRA as a top secret effort to discover the best techniques, or combinations of techniques, to alter minds in any way desired. Hypnosis, drugs, newer and more complex than barbs and pot, psychosurgery, and various attempts at a 'truth serum' were all extensively investigated. One aim was to extract information from captured enemies; another, equally important, was to create agents with so many levels of mental control that they could not have information tortured out of them or even, in some cases, be aware that they were carrying secret information.

"Research moved on to include LSD, ketamine, psilocybin, and the implanting of electrodes in the brain. Lobotomy was tested, along with electroconvulsive shock. One researcher believed that total mind control could be achieved by combining electroshock, LSD, and having the subject's own voice played back through headphones. That sure sounds like it would fry your brain. . . ."[12]

Wilson's basic analysis touches upon several important issues relating to mind control. The central issue concerns manipulating a subject in such a way as to make him/her behave *against* their will and even to sacrifice their own life in the process. This is really the heart and soul of mind control programs. The ability to program a subject to undertake actions that are contrary to their beliefs is incredible and would be a huge boon to government security services. The complex methods to achieve this end are relatively inexpensive.

The chronicling of the Stockholm Syndrome, combined with the recent indications that priests used techniques similar to brainwashing to control the behavior of children, demonstrates how susceptible humans are to programmed conditioning by authority figures.

It is not too far a leap to conclude that highly funded mind control experiments like the MK-ULTRA program would have achieved great success, considering how vulnerable the human

psyche is to different forms of environmental management. Rumors abound that various techniques of ideological mind control go back to the Persian Assassin leader Hassan-al-Sabah, who used drugs to manipulate the behavior of his fanatical soldiers in the twelfth century. Such romantic notions seem appealing, but it is unclear whether mind control actually begins with Sabah. Wilson traced the current government mind control experiments to the U.S. Army during WWII. The concept of mind control was popularized by the book and film *The Manchurian Candidate*, which gave a fictional depiction of the process among US POWs during the Korean Conflict. Most Westerners' general understanding of the process of mind control comes from this film.

However, years before *The Manchurian Candidate*, the nature of mind control via hypnosis and drugs was being explored in the literary imaginings of Sax Rohmer, author of the *Fu Manchu* series of racist pulp fiction books. In one such book, *President Fu Manchu* (1936), the Chinese villain attempts to influence the US Presidential election. As part of that plot, a gangster's bodyguard is drugged and hypnotized into committing murder at a given signal: *The Manchurian Candidate* 50 years before the actual novel! The scene, from the frontispiece, describes an actual brainwashing procedure:

> "The snaky yellow fingers of Dr. Fu Manchu held a needle syringe. He made a quick injection and studied the motionless man before him. Then, with a delicate atomizer, Dr. Fu Manchu shot sprays up the left and right nostrils of the unconscious victim."
>
> "Ten seconds later Herman Grosset sat suddenly upright, staring wildly ahead. His gaze was caught and held by green compelling eyes only inches from his own."
>
> "'You understand?' the strange voice spoke slowly:
>
> "The word of command is 'Asia!'"
>
> "'I understand,' Grosset replied."
>
> "'The word,' Dr. Fu Manchu intoned hypnotically, "is 'Asia.'"

"'Asia,' Grosset echoed."

"'Until you hear that word?' the voice seemed to come from the depths of a green lake, 'forget, forget all that you have to do.'"

"'I have forgotten.'"

"But when you hear the word?"

"I shall kill!"[13]

"Sax Rohmer's strange career revolved around the Yellow Scare racist doctrine popularly promoted by the Western powers as a means to justify the subjugation of East Asia by Franco-Anglo-American interests. Rohmer's depiction of East Asians as being conniving, secretive plotters fit perfectly into the propaganda program initiated by the West. In his writing Rohmer may have been repeating stories he had heard concerning the nature of mind control from various British intelligence agents. Rohmer's interest in mysticism and the occult caused him to join the occult organization of the Hermetic Order of the Golden Dawn, which included such members as William Butler Yeats and the British intelligence agent Aleister Crowley. Crowley worked for both British and American intelligence during WWI and WWII and may have been privy to brainwashing techniques."[14]

This scenario suggests that the intelligence services were involved with overt forms of mind control over 50 years before the MK-ULTRA program was initiated by the CIA. Rohmer either merely repeated what he heard or was somehow involved.

Elizabeth Smart and the Underground Stream

Now that a general background to the phenomenon of brainwashing and mind control has been given, we may revisit the case of Elizabeth Smart. Her ordeal can explain a great deal about the dynamics of the Catholic SRA crisis. Some close similarities can be seen between the Smart case and that of the victims of Father

Robert Meffan. Brian David Mitchell abducted Elizabeth and held her captive, telling her that he was Jesus Christ and that she was his bride. The Mormon Church had expelled Mitchell many years before for making such strange claims. In fact, it is part of the theology of this American-founded church that Jesus had a wife and children. The Church of Latter Day Saints' spiritual beliefs are really not too far away from Mitchell's Messianic claim. A brief review of what the Mormons really believe will illustrate this fact.

"On March 15, 1842 a religious leader from Vermont was initiated into a Freemasonic Lodge and received the third degree of this fraternity. Some 12 years earlier, on April 6, 1830, he claimed to have received a Divine Revelation that led him to form a new Church. This new Mason's name was Joseph Smith, and the church he founded became known as the Church of Jesus Christ of Latter Day Saints, popularly known as the Mormons. Unbeknownst to most Americans, some of the well-dressed young men who come to their door to preach believe that they are direct descendants of Jesus Christ. For it was after his initiation into this fraternity that Smith began to believe he was of the House of David and that this entitled him to ultimate political power."[15]

Smith seems to have taken this belief quite seriously. Having announced his candidacy for the Presidency of the United States in 1844, he had his closest followers secretly anoint him "High Priest and King of Israel" and petitioned Congress for the right to form his own private army of 100,000 Mormon soldiers.[16] Smith also sent out private ambassadors to England, France, and Russia as if he were a sovereign ruler. Of all his royal talk, Smith's most terrifying statements about his Divine Right to rule come circa 1844, when he claimed "I am above the Kingdoms of this world, for I have no laws," and that the "government of God [Mormons] must eventually replace the governments of the world, including the USA."[17] Joseph Smith saw himself as the rightful monarch of the Earth, owing to his status as blood descendent in the line of David and Jesus.

In their Patriarchal Blessing, Mormons are informed that they are

descendants of the twelve tribes of Israel and that some of them may even be the direct descendants of Jesus Christ.[18] The tight veil of secrecy covering Latter Day Saint's theology has hidden this genealogical claim of the Mormons from the public eye. However, various statements show that LDS leaders have in the past claimed to be directly related to Christ and we can infer that Smith himself held this belief and appropriated it from the Freemasons.[19] As will be demonstrated in the next chapter, the Freemasons received the idea that members were related to Jesus from a medieval heretical sect.

Likewise, the founding Apostle Orson Hyde taught in 1853 that the early Mormons were directly descended from a married Jesus Christ.

> It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and . . . it will be discovered that no less a person than Jesus Christ was married on that occasion. . . . At this doctrine the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy! How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not, therefore, too strongly against the marriage of Christ. . . . Is there no way provided for those to come into this covenant relation who may not possess, in their veins, any of the blood of Abraham or of Christ? Yes! By doing the works of Abraham and of Christ. . . .[20]

LDS Apostle Heber C. Kimball also claimed that some of the LDS apostles were descended from Jesus in 1857:

> Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You

> do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage.[21]

LDS Apostle Rudger Clawson recorded the following in his diary for July 2, 1899:

> This being the day for the Solemn Assembly called by the First Presidency, a large number of brethren were admitted to temple at 10 o'clock. . . . There were about 700 present. . . . President Snow read Sec. 86, Book of D.&C. Said, we are the sons and daughters of God, and descendants of the prophets and apostles. . . . What I say is as true as God lives. . . . Recess. Lunch was served. . . . At about 5 o'clock meeting was resumed in the Celestial and Terrestrial Rooms. Instructive remarks were made by the following brethren upon the law of tithing: LeRoi Snow, Apostle Geo. Teasdale and Pres. Jos. F. Smith. . . . Pres. Geo. Q. Cannon also spoke upon the law of tithing. Among other things [he] said, there are those in this audience who are descendants of the old 12 Apostles and, shall I say it, yes, descendants of the Savior himself. His seed is represented in this body of men.[22]

"It has been reported that the LDS Temple in Saint Louis actually has a huge genealogical chart in its Temple which depicts the bloodline of Jesus and Mary of Bethany passing through the royal houses of France to the rest of the ruling families of Europe down to contemporary Mormon leaders."[23]

"This notion that certain men are of the bloodline of Jesus is what prompted the early Mormons to practice polygamy, believing that they were spreading the seed of Christ by fathering many children with many wives. Although the Church of Latter Day Saints officially banned polygamy in order to win statehood for Utah, many Mormons still secretly practice it or have joined the Fundamentalist Church of Jesus Christ of Latter Day Saints—a bigamy-tolerant cult—which dominates Colorado City, Arizona and its adjacent counterpart, Hildale, Utah. This region forms the center

of the American polygamist movement. Together they have 10,000 members. The leader of this sect, Rulon Jeffs, has an estimated 35 to 75 wives and countless children."[24]

Many of the earliest Mormon leaders were Masons, such as Joseph's brother Hyrum, Brigham Young, Heber C. Kimball, Elijah Fordham, Newel K. Whitney, James Adams, and John C. Bennett. The Mormon's belief that they are of the bloodline of Jesus was derived from their interaction with Freemasonry. Where else could they have derived this belief? Prior to his initiation into Freemasonry, nothing in Smith's writings alludes to this notion of divine descent.

It can be reasonably inferred that both the Freemasons and Mormons share the belief that they are the blood descendants of David and Jesus and that the Church of Latter Day Saints took this belief from the Freemasons.

After the untimely death of Smith, Brigham Young became head of the Mormons, and it was he more than anyone who introduced the beliefs and rituals of the Freemasonic lodge into the Church of Latter Day Saints. Thus we have traced another branch of the underground sewer that survived from the times of St. Origen through the Middle Ages via Catholic bordellos, involving a form of sex magic wherein the initiate is promised spiritual advancement for having ritual sex.

Elizabeth Smart fell victim to Mitchell's belief that he was not only the blood descendant of Christ but the actual incarnation of God himself. Mitchell believed that he was the body, blood, and spirit of Jesus Christ and that he was ordained to have many wives who would worship him as God. He threatened to kill Elizabeth if she denied his divinity. Mitchell merely borrowed a few key concepts from Mormonism and perverted them to his own sick ends. This form of brainwashing seems quite potent when considering how far she went to protect her two abductors.

Early in her captivity Elizabeth was deprived of food, water, and sleep while being repeatedly indoctrinated by Mitchell concerning

his divine mission and her role in it. Soon the Stockholm Syndrome set in and Elizabeth became a true believer in no time at all. Reports indicate that she had ample opportunity to escape or at least contact her family. The Mitchells took her out begging and even left her all alone for short periods, but she made no attempt to escape. It seems to have only taken a few days for the Stockholm Syndrome to fully take hold of Elizabeth Smart in her nine month odyssey with the Mitchells. If the police had not been so observant and persistent, Elizabeth would still be wandering about begging with her captors. She just did not have it in her to escape from Mitchell because she came to believe that he was truly God. She had no choice but to stay with him. Poor Elizabeth was drowning in the underground sewer.

Let us not forget that the victims of Father Robert Meffan were likewise forced into a Messianic sect. Unlike Smart, who was abducted and indoctrinated, the victims of Meffan were willing subjects out to win the approval of the priest who later revealed himself as Jesus Christ. Most of the girls were from troubled homes and openly sought a Messiah figure to save them from the perils of abusive domestic situations. Such a motivated sycophant will demonstrate even stronger tendencies toward absolute loyalty to his or her abuser than someone from a properly functioning family.

Journalist Alison O'Connor noted that Father Sean Fortune (see Chapter Two) actually went out of his way to study psychology and practiced the techniques of mind manipulation he learned on his fellow seminarians during his formation as a priest. It seems that these deranged priests "like to play a lot of mind games," as one fellow who knew Fortune at Seminary stated.

The fact that these nefarious priests deliberately targeted young people who had suffered in broken homes and sought the condolence of the Church is testimony to their diabolical intent. They took advantage of the emotional stress these young people suffered and then appealed to their spiritual aspirations with promises of mystical experience. These eager supplicants petitioned for grace while engaged in sex with Meffan, but sexual abuse was all

they ultimately received.

Sex, as Freud pointed out, is a powerful motivator in all aspects of life. The absolute bonding that occurs in the brainwashing process is only enhanced by these sex rituals in which all privacy, both biological and emotional, is destroyed between abuser and victim.

"Brainwashing, as defined above, comes into play in this scenario. Elizabeth Smart was programmed to give catch phrase responses to questioning by police and even to defend her captors as much as possible. Remember that it took the police 45 minutes of persistent questioning and assertions to break through the initial level of mind programming. The second level surfaced when she defended her captors. Only when Elizabeth's father came to collect his long lost daughter at the police station did the barrier break; only then was she liberated from these deeper stages of mind control. Experts state that she has a long road ahead before she will be completely liberated from the negative effects Mitchell had on her. Elizabeth may find herself believing that Mitchell is God long after her return home. She will have relapses wherein she will most likely begin snapping out the program "Thou Sayest" whenever she is asked about Mitchell. Elizabeth will eventually be restored to sanity, but it will take a great deal of time. Like Patty Hearst, she will endure and move on with the help of her loving and kind family."[25]

There has always been speculation that cult leaders are particularly adept at programming people into being *Manchurian Candidates* who will do the unquestioned evil bidding of their masters. This is demonstrated in de-programming, when cult members are kidnapped by professionals who seek to restore old patterns of thought and action. Many such kidnapped cultists have attempted suicide while in captivity and some have succeeded. This is clearly a self-destruction program implanted by the cult leader. Such programs can operate on an individual or group level. Take for example this list of cult group suicides:

MARCH 26, 1997: the bodies of 39 members of Heaven's Gate were found in a cream-colored mansion in Rancho Santa Fe,

an exclusive community north of San Diego. Medical examiners later determined they had ingested phenobarbital and alcohol and that some had apparently been suffocated with plastic bags. Two months later another member killed himself in the same manner.

MARCH 22, 1997: in St. Casimir, Quebec, five members of the Order of the Solar Temple died in a fiery mass suicide. Cult devotees believe suicide transports them to a new life on a planet called Sirius. Over the past few years murder-suicides by Temple followers have resulted in 74 deaths in Europe and Canada.

DECEMBER 23, 1995: 16 members of the Order of the Solar Temple were found dead in a burned house outside Grenoble, in the French Alps. Most of the bodies were arranged in a star shape on the floor.

OCTOBER 5, 1994: Swiss authorities found the bodies of 48 people linked to the cult in a farmhouse and three chalets, all consumed by fire. Five more bodies were found the same year in Morin Heights, north of Montreal.

APRIL 19, 1993: Branch Davidian leader David Koresh and 80 followers—including 18 children—died by fire or gunfire, six hours after the FBI started filling their cult compound near Waco, Texas with tear gas. The government called the deaths a mass suicide in fires set by cult members after a 51-day armed standoff.

DECEMBER 13, 1990: in Tijuana, Mexico, 12 people die in a religious ritual, apparently after drinking a poisoned sacrament. It was never clearly established if this was a suicide and authorities speculated the deaths might have been accidental. They said some kind of industrial alcohol, perhaps rubbing alcohol, was poured into a fruit punch the participants shared during a religious ceremony.

NOVEMBER 18, 1978: in Jonestown, Guyana, more than 900 followers of the Rev. Jim Jones died after he ordered them to drink cyanide-laced grape punch. Jones, who was found dead with a bullet wound in the head, led the Peoples Temple in San Francisco and moved it to Guyana. In the United States, the Peoples Temple ran a free clinic, a drug rehabilitation program, and performed other charitable functions. Jones also had been chairman of the San Francisco Housing Authority in 1976.

"Are there any such strange suicide attempts in the Boston priest pedophile cult? On June 19, 2003 Patrick McSorley, a victim of Father John Geoghan, and his friend were walking along the river through Pope John Paul II Park when they became separated. A short time later, the friend saw McSorley in the river, pulled him out and performed CPR. It's not clear how McSorley ended up in the water. Patrick McSorley does not have any memory of how he got into the water and nearly drowned. He denies it was a suicide attempt. The fact that he has no recollection of the series of events leading up to his plunge points to his exposure to mind control."[26]

"This would be the same sort of mind control program which led Elizabeth Smart to try to deflect the police from discovering her identity. The case of Patrick McSorley's suicide attempt may be an example of an unconscious program wherein the memory of the event was deleted from his mind because the attempt failed. Yet the implanted self-destruct program lies dormant waiting to be triggered. It seems odd that it was in Pope John Paul II Park that this near drowning took place. Perhaps the name was some sort of mental trigger mechanism. When one recalls that a Heaven's Gate member killed himself two months after the original members took their own lives, it seems less fantastical to conclude that McSorley's suicide attempt was a conditioned response induced by his abusers. It proved effective, for McSorley was later found dead of an apparent drug overdose."[27]

A new form of brainwashing has been observed with the recent priest sex scandal in the Roman Catholic Church. It seems that

subjects need not be completely isolated from normal contacts to be brainwashed. I venture to coin the term "subtle brainwashing" to signify this phenomenon. Many of the children who were molested for years lived with their parents, who had no idea that the abuse was occurring. The priests used a variety of low level threats and bribes to keep the children from revealing the sexual activity to anyone. This subtle process builds up over years and may eventually culminate in the victim's impression that he at fault for the molestation. This sense of induced shame is what led most of the victims to remain silent for decades. Skeptics who may challenge the influence of brainwashing should consider the dramatic "impact statement" (confrontation) at the Father Ronald Paquin sex abuse trial in Salem, Massachusetts. A 26-year-old victim stated the following under oath in a court of law:

> You brainwashed me . . . as your sex slave . . . you created a world for me where I believed that 'its normal for sons to shower with their fathers' . . . a world where 'fathers and sons' are supposed to share these sexual acts. . . . Ronald Paquin, you are a sexual predator of exploitable innocents . . . you abused your title of 'Father'. . . . I am ashamed that your brainwashing lasted as long as it did with me.[28]

Notes

[1–4] Kurtis, Bill, "Elizabeth Smart: the Long Way Home," Arts and Entertainment Network Special Presentation, aired March 28, 2003.

[5] Paraphrased or paraphrased and quoted from "Captive Girl's Behavior Hints At Brainwashing," by Vincent J. Schoolski and V. Dion Haynes, *Chicago Tribune*, March 15, 2003; http://www.philly.com/mld/philly/news/nation/5396911.htm.

[6] Paraphrased or paraphrased and quoted from "Mind Control and Brainwashing: Dispelling the Myths," by The Family, March 1993 and Feb. 2000; http://www.thefamily.org/dossier/statements/brainwashing.htm.

[7] Paraphrased or paraphrased and quoted from "The Stockholm Syndrome"; http://www.sniggle.net/stock.php.

[8] Paraphrased or paraphrased and quoted from "Notorious SF: Patty Hearst," by Frank Donat, Mister SF, 2001–2002; http://www.mistersf.com/notorious/notpattyindex.htm.

[9–11] Http://www.meaning.ca/articles/stockholm_syndrome.html.

[12] Wilson, Robert Anton, *Everything is Under Control: Conspiracy, Cults and Cover-Ups* (New York: Harper Perennial 1998), p.301.

[13] Paraphrased or paraphrased and quoted from "Hypnosis in the Media: the Fu Manchu Series by Sax Rohmer," by Terry O'Brien, 2002–2004; http://www.hypnosisinmedia.com/Fiction/FuManchu.

[14] Paraphrased or paraphrased and quoted from "Secret Agent 666: Aleister Crowley and British Intelligence in America, 1914–1918," by Richard B. Spence, *International Journal of Intelligence and Counter-intelligence,* 13(3):359–37, Fall 2000http://www.beastbay.com/beastbay/1014493176/index_html.

[15–17] Ostling, Richard, *Mormon America* (San Francisco: Harper San Francisco, 1999), p.199; p.13; p.14.

[18] Paraphrased or paraphrased and quoted from "LDS Leaders Claim to be Descended from Christ and His Apostles," by Sandra Tanner, Utah Lighthouse Ministry; http://www.utlm.org/onlineresources/ldsleadersdescendedfromchristandapostles.htm? FACTNet.

[19] Ostling, p.192.

[20] *Journal of Discourses*, vol. 4, pp.259–260; see also vol. 2, pp.80–82; *The Seer*, by Orson Pratt, 1853, pp.172, 178).

[21] Sermon by Heber C. Kimball, *Journal of Discourses*, vol. 4, p.248, Salt Lake City, March 1, 1857.

[22] *A Ministry of Meetings*: *The Apostolic Diaries of Rudger Clawson*, edited by Stan Larson, Signature Books, 1993, pp.71–72.

[23] Twyman, Tracy; http://www.dagobertsrevenge.com/order.html.

[24] Paraphrased or paraphrased and quoted from "Power Battle Prompts Inquiry Into 2-state Polygamist Group," by Mark Thiessen, *Associated Press*; January 25, 2004, 12:05 AM; http://seattletimes.nwsource.com/text/2001843428_poly25.html.

[25] Arts and Entertainment, March 28, 2003.

[26] Http://www.theage.com.au/articles/2004/02/24/1077594824886.html.

[27] Http://seattletimes.nwsource.com/text/2001843428_poly25.html

[28] *Boston Globe*: Jan. 3, 2003.

10

Lucifer's Lodge Found!

THE PRECEDING CHAPTERS all point to a cabal of child molesting and sexually abusive Catholic priests, at least some of whom were involved with various forms of Satanism. This cabal of Luciferian priests is a very real presence in the world, and considering the support these perverted curates received form the Church hierarchy, Malachi Martin's claim that they constitute an organized fraternity of Satanists, which he referred to as "Lucifer's Lodge," proves true. It functions with the secret support of the church hierarchy on all levels.

Martin alluded to this child-molesting cult several times in his writing. His assertions are worth reviewing at length, considering that much of what he claimed to be true has recently come to light in the popular press:

> Most frighteningly for John Paul, he had come up against the irremovable presence of a malign strength in his own Vatican and in certain bishops' chanceries. It was what knowledgeable Churchmen called the 'superforce.' [The] incidence of Satanic pedophilia—rites and practices—was already documented among certain bishops and priests as widely dispersed as Turin, in Italy, and South Carolina, in the United States. The cultic acts of Satanic pedophilia are considered by professionals to be the culmination of the Fallen Archangel's rites. . . .[1]

> Suddenly it became inarguable that now, during this papacy, the Roman Catholic organization carried a permanent

> presence of clerics who worshipped Satan and liked it; of bishops and priests who sodomized boys and each other; of nuns who performed the "Black Rites" of Wicca, and who lived in lesbian relationships . . . every day, including Sundays and Holy Days, acts of heresy and blasphemy and outrage and indifference were committed and permitted at holy Altars by men who had been called to be priests. Sacrilegious actions and rites were not only performed on Christ's Altars, but had the connivance or at least the tacit permission of certain Cardinals, archbishops, and bishops. . . . In total number they were a minority—anything from one to ten percent of Church personnel. But of that minority, many occupied astoundingly high positions or rank. [The] facts that brought the Pope to a new level of suffering were mainly two: The systematic organizational links—the network, in other words—that had been established between certain clerical homosexual groups and Satanist covens. And the inordinate power and influence of that network. [Martin quoted: www.theharrowing.com/martin.html.] In at least three major cities, members of the clergy have at their disposal at least one pedophiliac coven peopled and maintained exclusively by and for the clergy. Women religious can find a lesbian coven maintained in a similar way.[2]

In a 1996 banned interview for the American Family Association, Malachi Martin also reported that 1 to 2% of priests in the Roman Catholic Church are practicing Satanists who are involved with some form of ritualized sexual abuse (AFA: August 3, 1996). He drew this statistic from a 1996 secret church study that he received from a Vatican source. Some of the contents of this study were leaked to the media and have been made public. Vatican officials have never voluntarily released any of their studies concerning the sexual lives of their priests and nuns. All documents were anonymously leaked by well-meaning higher-ups in the Roman Catholic Church. There are those good Catholics who remain within the Church and leak damning evidence against the Vatican. Without them the injustice of Catholic clergy abuse would continue, and scores of more children and women would suffer at the hands of vile clerics.

Martin also mentions the existence of "Mother Chapels" in the banned AFA video, and states that they were Satanist covens operating secretly in the Catholic Church. The existence of the Black Room and Devil's Room in the previous case studies points to this assertion as fact. There are in reality various *ad hoc* ritual chambers used by Catholic priests for the ritual abuse of children.

What Martin called Lucifer's Lodge or the Superforce refers to a small cabal within the Vatican that controls certain aspects of church policy and has set guidelines allowing for wide-scale sexual abuse by Catholic clerics—a small number of whom are involved in satanic ritual abuse. This faction is merely a component of a greater conspiracy that operates within and outside of the Roman Catholic Church.

It must be pointed out that the vast majority of Catholic clergy never break their vows of celibacy. Furthermore, the average Catholic cleric who sexually abuses helpless victims is not an overt Satanist or a Luciferian in that they do not worship or mimic the Prince of this World. However, a very small number of priests do engage in SRA and have caused a huge amount of damage while enjoying the full backing of their respective bishops who bent over backwards to enable them to continue ritually abusing innocent boys and women.

The policy of silence and cover–up promoted by the Vatican is mind–boggling. The vast amount of data which the Vatican collected concerning the sexual activity of clergy makes it clear that the Pope and Curia were well aware of how wide-spread and common the sexual abuse problem was in the Church. It did nothing to redress the situation but continued with a policy of cover–up and silence. It seems that the only reason the Vatican ordered these secret sex studies was to get a global picture of where they stood and to develop informed strategies for hiding the problem in the future. Never was the welfare of the victims of sexual abuse taken into consideration, nor was the question of broken chastity vows apparently of any real concern. Although the Church has not released all the statistics it possesses on clerical abuse, the contents that were leaked from the Vatican sex abuse dossier are startling.

The Sexual Abuse of Nuns

"According to the 1996 survey of nuns in the United States (which was intentionally never published by the Church but was leaked by some Vatican insider), it is reported that a minimum of 34,000 Catholic nuns (about 40% of all American nuns) [**CORRECT NUMBERS??**]claim to have been sexually abused. Three of every four of these nuns claimed they were sexually victimized by a priest, nun, or other religious person. Two out of five nuns who stated they were sexually abused claimed that their exploitation included some form of genital contact. All nuns who claimed repeated sexual exploitation reported that they were pressured by religious superiors for sexual favors."[3]

"The 1994 Vatican study by Sister Maura O'Donohue, a physician and Catholic nun, linked the alleged sexual abuse of nuns in Africa to the spread of AIDS. 'Sadly, the sisters also report that priests have sexually exploited them because they too had come to fear contamination with HIV by sexual contact' with other women, O'Donohue stated."[4]

"In November 2001, Pope John Paul II publicly apologized for the sexual abuse of nuns by priests. But critics observed that the papal apology was one paragraph long and buried within a 120–page message ("Catholics in Oceania" of all obscure topics) that covered a wide range of issues."[5]

Organizations, including the National Coalition of American Nuns, are calling to the Catholic Church for accountability. Their call includes specific allegations against the American Church, for example: "In the United States, Church authorities shielded a parish priest from prosecution by returning him to the Philippines so that he could elude a lawsuit filed by a woman who as a teenager was sexually abused by him."[6]

After seven years of public reports and internal church memos, the truth about the sexual abuse of women by priests is starting to surface. Articles are beginning to appear in scattered and compara-

tively low-circulation publications, like Jane Eisner's article in the June 16 *Center Daily Times*, "Abused Nuns Get Scant Attention." The reports all ask a version of the same question: When the 300 American bishops recently met in Dallas to formulate policy on priests who sexually abuse children, why was the abuse of women not mentioned?

This situation concerning the poor treatment of nuns at the hands of pervert priest demonstrates that the actions of Father Robert Meffan are far more common than people believe. The extent of the sexual abuse of nuns is huge, and it is not too unlikely that much of this abuse involves the Luciferian sex magic that Meffan was permitted to practice by Cardinal Bernard Law. The media black-out of the sexual abuse of women by clerics in both ritual and non-ritual cases is a great disgrace. The plight of male children who suffer under abusive priests is, of course, horrifying and should receive wide media coverage. However, the sexual abuse of nuns and women by clerics is a far larger problem.

The Massachusetts AG's Report on Priest Pedophilia

The Attorney General of Massachusetts, Thomas Reilly, called the clergy sexual abuse scandal in the Archdiocese of Boston "the greatest tragedy to befall children—ever" in Massachusetts, one that involved far more priests and many more victims than 18 months of traumatic public disclosures have suggested.[7]

Reilly, in releasing the report on a 16–month investigation, said that over six decades at least 237 priests and 13 other church employees were accused of molesting at least 789 minors. Reilly said the actual number of victims may be much higher, and probably exceeds 1,000.[8]

But Reilly also said that, though he wished it were otherwise, he could find no criminal statute under which he could prosecute church leaders, including Cardinal Law. Nonetheless, he concluded that Law, his two predecessors as archbishop, and numer-

ous subordinate bishops facilitated the years of abuse, protecting priests time and again while leaving children vulnerable. "The mistreatment of children was so massive and so prolonged that it borders on the unbelievable," Reilly said. Church leaders, he said, "in effect, sacrificed children for many, many years."[9]

The report also cited evidence that Law "had firsthand knowledge of the problem of clergy sexual abuse of children for many years"—even before he became archbishop of Boston in 1984. Reilly's office, which had to use grand jury subpoenas to force disclosures by church officials, discovered fresh evidence of efforts by Law's deputies, five of whom now head their own dioceses, to hide the problem from the public, and sometimes from inquiring law enforcement officials.[10] For example:

"Bishop Robert J. Banks in 1984 urged prosecutors and a judge to be lenient toward the Rev. Eugene M. O'Sullivan, who had pleaded guilty to raping an altar boy. Banks, according to the report, knew something prosecutors didn't—that O'Sullivan had other victims. Banks is now the bishop of Green Bay, Wisconsin, as mentioned in the chapter on Father Kunz."[11]

"After a Hingham pastor, the Rev. John R. Hanlon, was indicted on rape charges in 1992, Bishop Alfred C. Hughes did not disclose to the law enforcement officials who contacted him that a second victim of Hanlon had complained to the archdiocese. Hughes is now archbishop of New Orleans."[12]

"'Even now' the report said, 'the process protects priests at the expense of victims' when complaints are lodged by giving the archbishop discretion on whether to investigate. Also, Reilly said, the lay review board does not have independence from the archbishop, and there is still no provision to monitor the behavior of accused priests who have been removed from ministry."[13]

"The total number of diocesan and religious order priests accused in the Archdiocese of Boston, according to Reilly's report, is 237, which includes a handful of religious brothers. Reilly's report does not say how many of the 237 are diocesan priests. Citing that evi-

dence, the report said that Law 'bears ultimate responsibility for the tragic treatment of children that occurred during his tenure.' The AG never charged Bernard Law with any crime, claiming that the Commonwealth of Massachusetts had no laws on the books to cover the prelate's action and policies. Law will die a free man and will most likely be able to vote for the next Pope".[14]

Messiahs in the Sewer

In trying to understand the entire phenomenon of clergy sexual abuse and the Satanic Ritual elements found in some of the cases, one must ask if there is some historical precedent for these occult practices. The answer is yes. Christian history is full of various heresies that have involved occult sex rituals as part of their theology and spiritual practice. In an earlier chapter, the existence of an "underground sewer" (a metaphor borrowed from Saint Thomas Aquinas) was examined wherein the existence of various church-run brothels was proven. As mentioned, it is within this underground sewer that various sexual occult heretical practices could have survived right under the nose of the church. There may even have been various cults that continued to exist within this covert world of sex and religion. One heresy that may have survived could explain much of the occultism and sexual abuse rocking the Church in our day. To understand this heresy, part of which has been covered in earlier chapters, we must trace its roots back to the dawn of Christianity.

"As the Christian Faith began to make inroads in the Roman Empire, it infuriated Jews who saw this new faith as a Hebrew heresy. Part of their reaction to the success of this spin-off faith was overt hostility by Jews toward Christians. As a means to lampoon Christians, Jewish scholars began spreading rumors that Jesus was sexually promiscuous and unfaithful to his wife. This rumor appears in the third century Talmud, a Jewish book of learning and philosophy used to train rabbis. The Talmud claims that Jesus was the bastard son of whore and was an evil sorcerer and vile (i.e., sexually deviant) man."[15]

"This belief that Jesus was corrupt and sexually active was seen again in the writings of Celsus, a Pagan philosopher who lived in the second century AD. Celsus stated that Jesus had many wives and mistresses and that that was why he was hated during his life. Consequently, this belief moved from rumors repeated by Jewish scholars into the mainstream of the Roman Empire."[16]

"It was not until St. Clement of Alexandria, also in the second century, that any Christian leader overtly denied that Jesus Christ was married. Clement believed that a married Jesus was inconsistent with his role as the Savior of the World. Not that marriage would have disqualified him, but rather that his public ministry was too demanding to allow Him the opportunity for marriage. Consequently, Clement's rejection of a married Jesus clearly illustrates that many early Christians believed Jesus had a wife. However, this was not a matter of Church doctrine but fell more along the lines of a theological opinion."[17]

At the same time that this notion of a married and sexually promiscuous Jesus was current, another strange religious belief was fermenting in the ancient world—the belief that certain individuals were the Second Coming of Jesus. This conviction has been neglected by scholars, and few, if any, historians or theologians have afforded it much examination. It is a larger phenomenon in the annals of Western history than one would commonly believe. As will be seen, some of these false Messiahs (I use this term to denote only those who claimed to be Jesus Christ) were also extremely active sexually and magical in their theology, suggesting that they may have been influenced by the Talmudic view of Christ.

"Around the time of Constantine's reign a Messiah named Moses of Crete arose, and soon amassed a large following. Moses claimed to be the Savior and recruited Christians into his movement. He formed his own army and, as a means to put his divinity where his mouth was, promised to re–enact the miracle of his famous Old Testament namesake. Moses of Crete assembled his legion of followers on a beach front and promised these fully armored soldiers that he would part the waters and allow them to travel across the

floor of the ocean. Moses must have had a strong belief in his own magical powers; he raised his hands and commanded the water to divide as his troops marched full pace into the ocean. As the sea rose to their waists some of the soldiers wisely turned back while the more faithful marched in over their heads and drowned when their heavy equipment dragged them down to the ocean floor. When the survivors regrouped on the shore their Messiah was nowhere to be found. Moses of Crete had disappeared into the dustbin of history. . . . Over two hundred years later St. Gregory of Tours recounts the story of the Messiah of Gevaudon. In AD 589 a man clothed in animal skins began professing to be Christ . . . and preached among the poor. He offered magical healing services as part of his ministry and began to attract huge crowds. Soon his congregation swelled to over 3,000 people, comprised mostly of illiterate peasants—but, reports Gregory, he also had devout followers among highly educated priests and religious. As the 'Savior' moved through France many towns actually capitulated and acknowledged him as 'Christ,' most likely to avoid confrontation with his huge number of supporters, who followed him in droves.[18]

"Upon approaching the town of Le Puy this God/Man sent naked male followers ahead to convert the local Catholic bishop. These nude Apostles turned somersaults and danced their way into the bishop's court. The prelate considered them to be possessed and saw nothing but trouble coming. The Messiah of Gevaudon was also the first false Christ reported to be sexually active. Gregory states that 'with him he took a woman who pretended to be his sister whom he called Mary.' The church officials would have none of this and sent assassins to stab this fake Christ to death and send him to next world. After his passing, Gregory states that many of his followers considered him to be authentic and even believed that his consort (or sister) Mary was divine, reporting that she was worshiped by his followers. Gregory further asserts that he found himself debating with the followers of the Messiah of Gevaudon many years after the 'Savior's' death, thus proving that this cult survived for quite some time."[19]

"Around AD 1144 another Messiah appeared named Eon de Stella

(Age of Heaven), who began his ministry in Northern France. Eon had a flair for organizing and, after declaring himself the 'Son of God and Judge of the World,' formed his own church with priests and bishops. Eon's followers consisted mostly of poor folk who divided their time between foraging in the forest for food and hearing their Savior preach on the nature of his own divinity. Fearing a rival church, the local Catholic bishop of Rouven captured Eon de Stella and imprisoned him. As a means to see if this Son of Man could live solely by spiritual means, the bishop denied him food and Eon de Stella soon died of starvation. His priests and bishops were burnt at the stake for their belief in Eon's divinity, although nothing is recorded concerning what became of his many poor followers."[20]

The most famous of the Medieval false Messiahs was Tanchelm of Antwerp, who started out as a courtier in the service of the King of Flanders during the early twelfth century. After abandoning his career as a diplomat, Tanchelm sported a monk's robe, transformed himself into a freelance preacher, and began ministering to peasants. This strategy of going "straight to the people" proved effective, as Tanchelm soon amassed a huge following. He assembled twelve Apostles, one of whom was a woman he called Mary, and began collecting huge sums from his followers by commanding them to stop tithing to the Church of Rome and start giving him a small portion of the savings.

"With this new wealth, Tanchelm gave up his monk's robe and began living in the style of a king. He had the finest clothes, luxurious homes, and the admiration of his fanatical followers. In a surreal incident, Tanchelm proclaimed that he was betrothed to the Virgin Mary. In an elaborate marriage ceremony, Tanchelm married a statue of the Blessed Mother and his followers showered the new couple with their own jewelry. One can only speculate as to whether or not this union was consummated. The Catholic Church could do little about Tanchelm, as his following was huge and he was protected by zealous devotees. The Church resorted to an old trick—they had Tanchelm assassinated by a priest who was allowed to approach him, and he died of a quick knife thrust. Thus, the Christ of Antwerp suffered the same fate as the Messiah

of Gevaudon did almost 500 years earlier."[21]

"It is clear that the ancient notion of a married Jesus accented the beliefs of at least some of these false Messiahs. But was there any movement that solidified this odd notion and carried it over from the Middle Ages to modern times? Amazingly, the answer is yes. A religious movement called the Brethren of the Free Spirit emerged just after the year AD 1200 and preached some very pertinent theological concepts. This heresy declared that God is within us all and that the Church of Rome is unnecessary for salvation. The Brethren contended that every man and woman is, in effect, his or her own 'Christ,' with no need of any God. As one can imagine, the Vatican had little use or tolerance for such a movement and those who preached the doctrines of the Brethren of the Free Spirit were persecuted by Catholic bishops throughout Europe. The movement was forced to go underground, where its teachings became even stranger."[22]

"The Brethren believed themselves divine—each individual was a 'Messiah'—and combined this with the conception that the original Messiah was married and sexually active. Their 'gospel' contended that after the Resurrection, Jesus Christ had sexual intercourse with Mary Magdalene and that He taught a form of sex magic. They also had even more disturbing beliefs—that incest was permissible and even spiritual; that homosexuality was normal and even a method of enlightenment; that parents should watch their own children being sexually abused, etc."[23] (One cannot help thinking of Paul Shanley's odd teachings.)

"A statement by one of the Brethren (called Beghards) in Germany reads as follows: 'And when they go to confession and come together and he preaches to them, he takes the one who is most beautiful among them and does to her all according to his will, and they extinguish the light and fall one upon the other, a man upon a man and woman upon a women, just as it comes about. Everyone must see with his own eyes how his wife and daughter is abused by others, for they assert that one can commit sin below his girdle (waist).'"[24]

"In the fourteenth century the Black Death devastated Europe and gave the Brethren of the Free Spirit an opportunity to spread their strange gospel in peace. The decimation of the secular and church authorities left a void open for the Brethren to fill. For a short time they dominated the spiritual lives of various cities and villages in France and Germany. The Brethren allied themselves with the anti-clerical *Luciferians*—a sect of Devil Worshipers who contended that God had obtained Heaven by revolution. They revised the Lord's Prayer to read 'Our Father who Art in Heaven . . . if He is in Heaven it is by force and injustice.'"[25]

"The Luciferians' primary belief was that the rule of God should be usurped by Lucifer, whom they worshiped in their debased liturgy. The Brethren of the Free Spirit and the Luciferians soon merged into a single heretical sect and roamed Europe spreading their devilish doctrine. It was during this period that bas-relief sculptures depicting humans kneeling before the Devil and adoring the Fallen Angel began to appear in various churches and cathedrals throughout France. These frescos were not installed by Roman Catholics but rather by the Brethren and their ideological cohorts."[26]

"Some of the Brethren formed roving gangs that looted villages and towns, oftentimes killing noblemen and Catholic clergy weakened by the plague. The bubonic bacterium spread quickly via rodents and annihilated entire regions throughout the continent and British Isles. This left no one alive to defend the few survivors from these murderous companies. Survivors of the plague where sometimes killed by an advance team called the Order of the Mortus, that burned all bodies they encountered, living or dead, as a means to weaken the spread of the plague and protect the advancing plunderers from infection."[27]

"The most famous of these Luciferian adventurers was named Werner of Urslingen. He formed a company of criminal raiders who pillaged their way through the Italian and German States. Werner wore an amulet around his neck which read, 'Enemy of God, All Charity, and Mercy.' Another famous Luciferian leader was the former Catholic priest Armaud de Gervole, who was

deemed one of the most notorious looter barons of the fourteenth century."[28]

In their wake these Devil worshipping marauders cleared the way for the Brethren of the Free Spirit to become the dominant form of Christianity in many parts of Europe. They frequently took over Christian churches and cathedrals—especially in France. During this period's worst wave of devastation, between AD 1350 and 1400, there was a mini-Dark Age bought about by the Black Death.

"Before this bitter age, all artistic representations of Lucifer depicted the Fallen Archangel tumbling from Heaven or being subdued or crushed by such heavenly figures as Saint Michael or the Virgin Mother. After the bubonic plague reached its apex (c. AD 1350), the Devil began to be represented in churches as a powerful figure being worship by human beings. Images of same sex encounters also began to appear in church bas-reliefs. This demonstrates that the Brethren controlled certain edifices and performed Luciferian ceremonies in Houses of God."[29]

"Scholar Philip Zeigler examined this strange period and stated, 'the terrors of the Black Death drove men to seek a more intense, a more personal relationship with God, who thus scourged him; it led him out of the formal paths of religion and, by a short remove, tumbled him into the darkest pit of Satanism.' Consequently, the Luciferians gained many converts owing to the chaos and fatalities bought about by the plague."[30]

When the Black Death started to subside and the Church of Rome began to reassert its influence, members of the Luciferian Brethren of the Free Spirit were bought to justice. Although the Inquisition harmed many innocent victims, such as village herbalists, whom they mistook for Luciferians, one positive consequence of this ecclesiastical court was the suppression of the Brethren. Female members of the sect, called Beguines, attested to their intent to mimic Lucifer's primordial rebellion and his attempt to become God. Although contemporary scholarship is wary of accepting the records of the Inquisition, which they see as biased

and inaccurate, the Luciferian intent of the Free Spirit sect can be confirmed by one of this cult's surviving documents.

"A Free Spirit tract, called *Schwester Katrei*, states the following: 'the Spirit of Freedom or the Free Spirit is attained when one is wholly transformed into God. This union is so complete that neither the Virgin Mary nor the Angels are able to distinguish between man and God. In it one is restored to one's original state, before one flowed out of the Deity. One is illumined by that essential light, beside which all created light is darkness and obfuscation. Rejoice with me, for I have become God. . . . I am made eternal in my eternal blessedness.' One need only recall that Lucifer means 'Illumination' or 'Light Bearer' in Hebrew to understand who the actual deity of the Brethren of the Free Spirit is."[31]

"The Roman Catholic Church tried hard to destroy this strange sect. When the Church retook the Cathedral of Albi, which had fallen into the hands of the Brethren, they discovered that the heretics had carved a fresco of sodomites engaged in intercourse. As with all the Brethren's diabolic art, this work was likely used as a teaching device. The various fiendish frescos would most certainly have taken a prominent place in these houses of worship, for example, on the altar, when the Brethren of the Free Spirit were in power circa AD 1350–1400. As the Black Death receded and the Vatican regained control of its sacred edifices, the Catholic curates redesigned the artwork and put these diabolical representations in a lesser place in the churches as a symbol of Christ's retaking of His church. It was more expedient for the prelates to show Christian figures dominating the infernal images in the artwork as a means to make it perfectly clear that the Pope of Rome was once again in power."[32]

"The Church's degree of success in dismantling this cult is unclear. However, it is certain that around 1550 another Messiah appeared in Germany, teaching the same doctrines as the Brethren of the Free Spirit. This false Messiah's name was Klaus Lugwig, and he formed a church that he called the 'Blood Friends,' proclaiming himself the Son of God. This new Savior appointed twelve Apostles to serve as the rural spreaders of his sex gospel. His growing

congregation enjoyed only one sacrament—sex. Children born out of wedlock in this church were deemed sacred. Ludwig ordered the Blood Friends to observe strict secrecy and never to reveal the inner teachings of his church to the uninitiated."[33]

"The group was discovered by the civil authorities and put on trial. The Messiah Ludwig escaped and never faced trial. One of the Blood Friends' apostles admitted to having sex with 16 different women, most of whom were the wives of Church members. After the trial, the remaining members were forced to join conventional Christian churches."[34]

The next Messiah to emerge was Jacob Frank (1726–91), whose story we told in the chapter on Father James Foley. As mentioned, Frank hoodwinked the Hapsburg Emperor and Empress into believing that he was God and that sex magic was the real gospel of Jesus Christ. Some 40 years after Frank's death, Joseph Smith began espousing similar ideas in the United States.

Intertwining Sewer Churches

As demonstrated, the notion that Jesus was married and promoted a form of sex magic survived from ancient times to the early nineteenth century. The Mormons, as illustrated in the chapter on brainwashing and SRA, continued this belief in the 1830s and added to it the belief that they are the blood descendants of Jesus and Mary Magdalene. It is clear that the ideas of the Brethren of the Free Spirit survived the Petrine Office's attempts to eradicate the sect. Its teachings survived despite a great effort on the part of the Church to discredit its central tenets. This effort included everything from reasoned debate to burning advocates of this view at the stake.

This is where the ideas promoted in Dan Brown's work of fiction on this subject, entitled *The Da Vinci Code*, prove false. Brown follows the premise first stated in *Holy Blood, Holy Grail* (1980) by Baigent, Leigh, and Lincoln, that for centuries the Roman Catho-

lic Church secretly protected the blood descendents of Jesus Christ and his alleged spouse and covertly sought to give this bloodline political power. Nothing could be further from the truth. In reality the Church of Rome sought to eradicate the followers of this belief, and those who held similar notions, by every means possible. Even the most evil of popes kept the doctrines of the See of Peter intact and fought heterodoxy even though they were personally immoral. This is not to say that there were not people within the Catholic Church, such as the followers of Jacob Frank, who did hold strange and heretical views that mimicked the teachings of the Brethren of the Free Spirit. However, traditional Roman Catholicism never tolerated such people—that is, until very recently, as will be demonstrated below. Before we address this compromise made by the Vatican, we must take a look at the various branches into which the underground sewer, as promoted by the Brethren of the Free Spirit, divided and then reconnected.

The Masonic Branch

As Johannes Nohls pointed out in his masterful and wonderful book *The Black Death* (1928), when they shook loose from Rome's control and were able to practice their strange beliefs without Vatican intervention, the Brethren of the Free Spirit introduced demonic and pornographic frescos to various church structures. The artisans who actually produced these sacrilegious and homosexual images would have to have been Freemasons. In Medieval times only the Freemasons had the skill to create the sort of elaborate stonework and art which now decked the heretical churches and cathedrals. It is not unreasonable to conclude that some branch of the Freemasons was converted to the heretical beliefs of the Brethren and other Luciferian sects in France. A potpourri of unorthodox groups flourished in Southern France even after the Albigensian Crusade was called to put a stop to these sects.

"After the Church of Rome regained ecclesiastical control, the Freemasons could easily have retained the doctrines espoused by

the Brethren of the Free Spirit within their secret society. Freemasons who were also Brethren could simply have incorporated this heretical theology into their fraternity right under the noses of the Catholic bishops sent to reconvert the local people. It must be recalled that the Brethren were in fact Luciferian in that their strange sex ceremonies mimicked Lucifer's rebellion; their claim to be God was a mini-reenactment of the Fallen Angel's primordial attempt to usurp heaven. Such sexual activities are a sort of Luciferian power trip in which devotees mock all sexual restrictions established by the Church of Rome. Lucifer is, in fact, worshiped in Freemasonic rituals as the Morning Star, and members are called 'Sons of the Morning Star,' which is a clear reference to Lucifer's rebellion as recounted in Isaiah 14."[35]

This belief survives in modern Freemasonry. Consider this quote from Albert Pike, an occultist who helped shape modern Freemasonry: "LUCIFER, the *Light-bearer*! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it *he* who bears the *Light*. . . . Doubt it not!" [36] (Scholar Dr. John Ankerberg has determined that this statement is authentic despite the controversy surrounding the authenticity of the quote.)

In the chapter on SRA and brainwashing, we saw that the founder of Mormonism, Joseph Smith, was a Mason and that he and his successor, Brigham Young, brought the ideas, beliefs, and symbols of Freemasonry into Mormonism. This constitutes a side-branch of the underground sewer. Mormons even afford Lucifer a high place in their theology, calling him the Spirit brother of Jesus. There is no Devil in the Christian sense within Latter Day Saints' theology. The Mormons worship Satan as an aspect of God.

"However, is there any proof that Mormons are engaged in the bizarre sex rituals of Brethren of the Free Spirit? Strangely, the answer is yes. Newsman Kent Larson has reported that the Church of Latter Day Saints is undergoing a pedophile crisis that mimics the situation in the Roman Catholic Church. According to a lawyer representing victims of abuse in the LDS church, his legal action is just the first step in "the long struggle to expose the

Mormon Church's epidemic pattern of providing a safe and secret haven for child molesters."[37]

Not only that, but Mormon theology has created the likes of Brian David Mitchell, who abducted Elizabeth Smart; it has also produced even more depraved individuals.

"Such is the case of Jeffrey Lundgren—a Mormon who, like Aleister Crowley, had a vision of himself as Jesus Christ on the Cross. Lundgren, who started out as a tour guide at Joseph Smith's original temple, soon broke off from his parent Mormon group and formed his own church. After gathering a small cohort of followers, Lundgren revealed to his devotees that he was the 'god of the earth,' and demanded that his female followers worship him as Jesus in deranged sex rituals. When he achieved orgasm in these outlandish ceremonies, which he called 'Intercessions,' Lundgren equated his own ejaculations with the spilling of Christ's blood. Lundgren was worshiped as Jesus Christ in these sex rites. This is astounding when seen in the light of the charges leveled against Father Robert Meffan and Father James Foley, who were accused of doing more or less the same thing."[38]

The Masonic sewer stream has another branch that flowed down from the Knights Templars, who were allied with the Masons for a time, to Aleister Crowley. The Great Beast Crowley derived many of his beliefs from Freemasonic offshoots, such as Karl Kelner's occult organization. As we have mentioned, Crowley was the driving force behind rocketry pioneer and occultist Jack Parsons, whose esoteric protégé, L. Ron Hubbard, founded Scientology. From Scientology arose Robert Moore [**IS THIS THE SAME AS DEGRINSTON??**] and Charles Manson (Manson studied Scientology in jail before meeting up with Moore after his release). Both Moore and Manson had their followers worship them both as Jesus Christ and Satan in sex rites—a belief that is found, in whole or in part, in the theology of groups descended from the Brethren of the Free Spirit. As has been noted, this branch of the underground sewer intersected with Father Paul Shanley in Massachusetts in the 1970s.

The Roman Catholic Branch

The other main branch of the underground sewer that flows from the Brethren of the Free Spirit down to modern times involves, tragically enough, a Roman Catholic offshoot. Although the Church tried to suppress the heretical Brethren, their beliefs kept re-emerging in Western civilization. Perhaps it remained alive in an oral tradition passed down secretly from generation to generation. This seems quite logical, considering the lack of literacy and of documents before the invention of the printing press. How otherwise could such similar convictions keep recurring, unless they were passed down orally from the time of the Brethren's reign in France in the mid–fourteenth century? Even the literate would not have had access to Inquisition records and surviving sect tracts, which would be the only written history of this heretical group. However, even were it only a case of revival based on written records, no one can deny the damage done by devotees of this odd belief system.

We saw in the chapter on Fr. Meffan that recently leaked Church records show that this sick cleric was initiated into a Messiah cult by an unidentified figure called "the mystic," who revealed to Meffan that he was the "Christ of the Second Coming." It was further suggested that this mystic may have been somehow connected to the cult founded by Jacob Frank—the false Messiah who convinced the Habsburgs that he was Jesus Christ. Perhaps there was a direct link from Frank to Meffan. No one can deny that the Messianic ideas and rituals of Frank and Meffan are virtually identical. But how could such a connection have survived from the time of Frank in Austria, in 1791, to Meffan who operated his cult in the USA in the 1960s? Frank's daughter Eva propagated her father's teachings well into the early 1800s, but was there any other extension of the Frankist cult? Astonishingly, the answer is yes.

Frankism not only survived, but thrived in the upper echelons of European culture. Jewish historian Max I. Dimont tells the story of the Frankist Diaspora in his famous book *God, Jews and History* (1961): "Many of these baptized Frankists, coming from scholarly

Jewish backgrounds, did not lose their learning at the baptismal font. They rose to the highest government posts in Poland and Russia, married nobility and royalty, and may even have fathered liberal elements in the subsequent history of these two nations."

Remember that Frankists converted to Roman Catholicism as a means to promote Jacob Frank as the Messiah, and not because he believed in the tenets of the Church of Rome. Furthermore, Frank's theology reflected the teachings of the Brethren of the Free Spirit in that he believed sexual encounters during religious rituals represented the original teaching of Jesus Christ. Much like the Brethren, Frank taught that every man was a "Messiah" and needed to be worshiped as such in esoteric sex ceremonies. It must be constantly remembered that whether this set of heretical principles came down through a direct line, or re-emerged as a revival based on written records, becomes almost a moot point when one considers the great damage such sacrilegious beliefs and practices have caused to scores of victims over the past 1,500 years.

However, there is no reason not to think that Frank's followers did not covertly continued his theology while they assumed positions of high power in Europe. Perhaps they quietly practiced their Frankism until they saw a chance to hijack the Church of Rome into conforming to Frank's original plan. Dimont mentions that these Frankists were most likely the harbingers of liberal trends in Europe. Their chance at finally moving into full control of the Petrine Office came after World War II, when liberalism began to become popular among Catholic prelates.

The Second Vatican Council, held in the mid-1960s, brought a new liberal agenda into the Church. Strangely enough, the Church sought reconciliation with Freemasonry, which had been deemed an enemy of Catholicism by several Popes. Along with this openness, a directive to protect Frankist-type priests like Robert Meffan and James D. Foley came as a direct result of the Council. The Petrine Office's outreach to Freemasonic circles came in the form of a Masonic ceremony held in the Vatican sometime in 1963 by Catholic clergy who had joined the fraternity despite the fact that it was against Church law. This was permitted as part of

the liberalism the Council promoted. Malachi Martin mentions this rite in his final book *Windswept House* (1996). Pope Paul VI made a shadowy reference to this ceremony in 1972, when he publicly stated,

> We have the impression that through some cracks in the wall the smoke of Satan has entered the temple of God: it is doubt, uncertainty, questioning, dissatisfaction, confrontation. . . . We thought that after the Council a day of sunshine would have dawned for the history of the Church. What dawned, instead, was a day of clouds and storms, of darkness, of searching and uncertainties.[39]

"If one considers how some Catholic cardinals embraced the Freemasons, Pope Paul's impression seems valid. One such prelate was Cardinal Terrence Cooke of New York. Addressing over 3,000 Masons in NYC in 1980, he stated, "I know of your firm belief in the Supreme Being, the Great Architect of the Universe, and of the holy writings appropriate to the religion of your members, and I salute you for your loyalty to these ancient values."[40]

"Cardinal Cooke cow-towed to Masonry's most frightening heresy—the worship of Lucifer, which, as Albert Pike wrote, was the ultimate concern of the Lodge. Cooke's comments were permeated with occult meaning. In fact, the Masonic Lodge's 'Supreme Architect of the Universe' is none other than Lucifer, who conceals himself in Lodge rituals with the names of such sinister beings as Baphomet and Abaddon, as well as in other Freemasonic camouflage."[41]

"This concession and alliance with the Masonic Lodge exploded in 1982 when an elaborate money-laundering scheme orchestrated by the Vatican Bank, the P-2 Freemasonic Lodge, and elements of the Mafia was exposed by Italian authorities. The repercussions of this cabal resulted in the ritual murder of Vatican banker Roberto Calvi in London. The investigation into the killing of Calvi has recently been reopened by British authorities. This blatant exposure of the Vatican/Masonic cabal caused Church officials to restate its ban on Catholics joining the Lodge in 1985."[42]

"Although the Church reinstated its ban against Catholics becoming Freemasons, several prelates maintained strong links to the Lodge. Cardinals Hume and Bernardine both had clear ties to the Masonic Lodge despite the reassertion of restrictions by the Curia. Informal gatherings of the Catholic Knights of Columbus and the Freemasons were held in the mid 1990s, with the tacit support of bishops."[43]

The other major concession made by the Second Vatican Council involves what Malachi Martin called "Lucifer's Lodge"—the cult of Luciferian and Satanist priests who operated covertly in the Church with the protection of Catholic prelates. Satanist Catholic priests like Sean Fortune and Bernard J. Lane were practicing a form of Luciferian religion even though they did not seek to be worshiped as Christ. Indeed, they performed what Martin referred to as "the culmination of the Fallen Angel's rites"—i.e., the rape of male children. In this diabolical scenario the child becomes a substitute for Christ. The Satanist priest destroys the innocence of his victim as an attack upon the innocence of Christ. In this sense the male child victim becomes a proxy for the symbolic destruction of God—a clearly Luciferian practice. Luciferian and Satanist priests are merely different sides of the same diabolic coin, with the Satanists practicing what is considered by this cult to be a somewhat higher form of Devil worship.

The Church policy concerning the protection of this cult was written by Cardinal Alfredo Ottaviani in 1962 and was intended to be a secret internal Vatican document to be read only by bishops and cardinals of the Church of Rome. A copy of this document was leaked by a Vatican insider to CBS News, which reported the following:

> The document, once "stored in the secret archives" of the Vatican, focuses on crimes initiated as part of the confessional relationship and what it calls the "worst crime": "sexual assault committed by a priest" or "attempted by him with youths of either sex or with brute animals." Bishops are instructed to pursue these cases "in the most secretive way . . . restrained by a perpetual silence . . . and everyone (including the alleged

> victim) . . . is to observe the strictest secret, which is commonly regarded as a secret of the Holy Office . . . under the penalty of excommunication." Larry Drivon, a lawyer who represents alleged victims, said, "This document is significant because it's a blueprint for deception." Drivon said this proves what he has alleged on behalf of victims in priest-abuse lawsuits: that the church engaged in a crime—racketeering. "It's an instruction manual on how to deceive and how to protect pedophiles," Drivon said. "And exactly how to avoid the truth coming out."[44]

Once CBS reported on the existence of this secret document, Catholic prelates began back-peddling, claiming the document was restricted to sex crimes committed in confession (i.e., priests soliciting sex during the Catholic sacrament of confession). They claimed it had nothing to do with church policy concerning child-molesting priests. However, they never explained how brute animals fit into the equation (remember, Paul Shanley stated that it is healthy for children and animals to have sex). But one must ask whether any Satanist priests were protected by a bishop under this policy? The answer is yes.

Irish Times journalist Alison O'Connor reports in her book *Message from Heaven* (2000) that when Bishop Comisky was initially exposed for protecting the Satanist Father Sean Fortune in 1998, he claimed that he could take no effective action in the matter because the situations involved matters of confession and that he was bound by church policy to remain silent on the matter. Comisky was, in effect, appealing to the 1962 Ottaviani document and letting his superiors in Rome know that he was following their dictates concerning pervert priests. Keep in mind that Comisky made this statement years before the document was leaked. This tactic worked, as Comisky was given a reprieve for several years until the BBC exposed the extent to which he protected Fortune and allowed scores more boys to be molested by the priest, after which the bishop was forced to resign.

This leads to an uncanny statistic concerning the priest abuse fiasco. In a report filed on Feb. 27, 2004, *Boston Globe* journalist

Kevin Cullen reported:

> Most of the sexual abuse reported to the Roman Catholic Archdiocese of Boston over the last half century took place between 1965 and 1982, and more than one-third of the archdiocesan priests accused of sexual abuse in that period were ordained between 1960 and 1969, raising more questions than answers about how and why abuse peaked in that era.
>
> Among the priests, victims, advocates, and clinicians interviewed, some suggest that the priests responsible for the bulk of abuse came of age in a more permissive era, when authority was being challenged at all levels and when the sexual revolution emboldened those who were attracted to children and teenagers.
>
> Others say that seminaries—especially St. John Seminary in Brighton, which is run by the Boston Archdiocese—did a poor job of screening out potential abusers.
>
> Still others say it was a simply a matter of demographics: the numbers of priests who sexually abused minors were highest when the total number of priests serving in the archdiocese was highest, and the number dwindled with the drop in priests and the growing awareness in the wider society of the dangers of the sexual abuse of children.

Cullen's observation really brings home the fact that the Papal policy enacted at the Second Vatican Council set the stage for Lucifer's Lodge to take over the Boston Archdiocese and the rest of the Roman Catholic Church. By 1982 the seminaries were so packed with gays and pedophiles that potential priests quickly fled their priestly formation. The Luciferians who ran the seminaries would harass and ridicule those who refused to engage in homosexual activity or tolerate pedophile priests. [**IS THIS SUBSTANTIATED??**]

A case in point is when Cardinal Law recommended that Rev. George Berthold be given a teaching position at a Southern semi-

nary, even though Berthold was dismissed as Dean of Students from St. John's Seminary Boston for attempting to initiate a 19-year-old seminarian into a secret gay cult consisting of priests and seminarians. Law claimed Berthold had a spotless record in Boston even when removing him for predatory homosexual activity after students repeatedly complained. (*Boston Globe* May 15, 2002).[46] [Many similar examples are chronicled in Michael Rose's *Goodbye, Good Men: How Liberals Brought Corruption into the Catholic Church* (2002)].

The Catholic branch of the underground sewer survived in Frankist liberal ideas held by clerics on the fringes of the Roman Catholic Church, and was what Malachi Martin called "Lucifer's Lodge." This peripheral movement had most likely existed within the Church since the time of Jacob Frank. It was granted a license to operate freely by the Second Vatican Council and would enjoy the full protection of the Petrine Office until it was exposed in 2002 by the *Boston Globe*. Before it was uncovered, however, Lucifer's Lodge may have executed one of the most spectacular diversionary tactics in the history of propaganda.

The Roman Catholic Church and Satanic Panic

In Chapter One the fact that the Roman Catholic Church was at the heart of much of the satanic panic scare of the 1980s was suggested. A closer examination of this assertion illustrates the shadowy hand that the Catholic Lucifer's Lodge had in the spread of this witchcraft hysteria. The popular book *Michelle Remembers* (1980) really set the stage for the hysteria that was to engulf the United States and send innocent people to prison. It was written by a Catholic and, although it was later proven to be a fraud, it greatly influenced the policemen, social workers, clergy, and newsmen who fueled this mass panic. Michelle Smith could not have done a better job promoting an atmosphere of suspicion, fear, and ultimately disbelief concerning the existence of secret Satanist covens that abused children.

Lucifer's Lodge may have exploited the frenzy promoted by this book as a means to divert attention from their own ritual abuse of children.

When the first accusations against child care workers at the McMartin pre-school erupted in California, it was the American Martyrs Catholic Church that spearheaded and organized much of the hype and hysteria that overtook the region. This led author Paul Eberle to write that "the Church was very accommodating with the lynch mob" (and he pointed out that most of the accusing parents were members of the American Martyrs Church. They were strongly urged by the Church to file charges—however absurd—against the clearly innocent child care workers.)

Meanwhile, pedophile priests quietly molested children in the Archdiocese of Los Angeles and the Diocese of Orange County with the full knowledge of the two Chanceries, both quite near where the American Martyrs Church and the McMartin School were located. While the McMartin family faced a witch trial and the American Martyrs Church kept the media hysteria in full swing, Father Michael Stephen Baker and Father Carlos Rene Rodriguez raped children without fear of being hampered by the civil authorities. They were two of more than 52 priests in the Los Angeles/ Orange County area accused of sexually molesting children.

Strangely, the Bishop of Orange County at the time of the McMartin trial was the Ven. William Johnson—former pastor of the American Martyrs Church. Johnson was appointed bishop in 1976 and remained in this position until his death in 1986. While his former parish members prolonged the Satanic Panic that overtook Southern California, Johnson was quietly shifting child molesting priests around his diocese. In 1976 Johnson hired Father Siegfried F. Widera to work in the Orange County Diocese even though he knew this curate had been removed from a parish in Wisconsin for raping children. Widera continued to molest children with the full knowledge of Johnson until 1985, when too many complaints flooded the diocesan office and Widera was transferred out of state.

The McMartin case shifted public and especially media attention off the Catholic Church and gave Johnson the leeway to protect Widera and other sexually deviant priests. His former parish fueled the flames of the McMartin trial as a smoke screen while Lucifer's Lodge went about its vile business in Southern California. It is hard to believe that all of the connecting factors could be a matter of pure coincidence.

The other major Satanic Panic case took place in Malden, Massachusetts at the Fells Acre Pre-school. It must be recalled that Fr. Bernard J. Lane, who operated the Alpha Omega House in Littleton, Massachusetts, had strong ties to the city of Malden. Lane was assigned to Malden Catholic High School and opened his first treatment center for drug addicted youths in Malden. According to a *Boston Globe* report by Matt Carroll, filed on March 25, 2002, the Alpha Omega House was actually headquartered in Malden—just a short walk from the Fells Acre Pre-school—under a non-profit secular charity called Adolescent Counseling in Development, Inc. (ACD)—founded by Bernard J. Lane and others. Even after Lane was removed from the Alpha Omega House by state officials, he remained on the board of ACD. This non-profit continued to operate until 1988, when it was officially taken over by the Archdiocese of Boston and changed its name to Life Resources, Inc., which is currently being sued by victims of Lane.

Lane's replacement at Alpha Omega House was Father Rev. C. Melvin Surette, who was later accused of molesting children at Alpha Omega. Even more disturbing are the charges filed against Dr. Scott Ward, M.D., a psychiatrist hired by ACD to work at the Alpha Omega House. Several of the Alpha Omega boys later accused Ward of molesting them, and after he left Massachusetts and moved to Philadelphia, Ward later faced charges for allegedly abusing a teenage boy in his new state. It seems that Dr. Ward employed some form of mind control or brainwashing technique on his victims similar to the methods used on Elizabeth Smart. According to another *Boston Globe* article filed on May 27, 2002, Dr. Ward actually called up one of the boys whom he allegedly sexually victimized in Massachusetts and asked him to speak as a character witness at his trial for child rape in Pennsylvania. Per-

haps Ward had planted some hypnotic trigger code in the victim so that he would respond in favorable ways about him if questioned by the police. As a psychiatrist, Ward would have known how to implant and activate such a controlled response.

While the Amirault Family was arraigned at the Malden Court House and was eventually tried and sent to prison, the ACD quietly operated under Lane's guidance. Many of the parents of the alleged victims at the Fells Acre School were Catholics who belonged to the local parish church where Lane once served. As parents and social workers forced children to concoct stories concerning a "secret magic room" where children were sexually abused, the ACD staff calmly sat around the corner, knowing full well that Lane actually took young boys to a real ritual chamber called the Black Room.

The fact that the Catholic Church had a shadowy hand in both the McMartin and Fells Acre cases strongly points to the reality of a Church-generated diversion tactic to direct attention away from child molesting priests and onto innocent child care workers. Malachi Martin was correct in his assertion that Lucifer's Lodge exists within the Church of Rome. Unfortunately, there are no quick answers as to how to deal with this horrible state of affairs. Lucifer's Lodge is an ongoing problem. It is still in operation and should be of major concern to people of goodwill everywhere.

Notes

[1] *Keys of this Blood*: **pp??** 632

[2] *Hostage to the Devil*: XII??

[3-5] *Boston Globe* Jan. 8, 2002.

[6] Http://www.liberator.net/articles/McElroyWendy/CatholicChurch.html.

[7–14] Paraphrased or paraphrased and quoted from "Massachusetts Releases Scathing Report on Boston Sex Abuse," Salt of the Earth

Social Justice News, Clareton Publications, August 2003; http://salt.claretianpubs.org/sjnews/2003/08/sjn0308e.html.

15 Paraphrased or paraphrased and quoted from "Jesus in the Talmud," by Gil Student, 2000; http://www.angelfire.com/mt/talmud/jesus.html.

16 Based on *Contra Celsum*, Bk II, by Origen; http://www.gnosis.org/library/orig_cc2.htm.

17 Paraphrased or paraphrased and quoted from "Was Jesus Married? A Quick Fact Sheet," from *Hierogamy and the Married Messiah* (no author given), scheduled for publication March 2004; http://www.grailchurch.org/marriedjesus.htm.

18–23 Wilson, Colin, *Rogue Messiahs*: *Tales of Self-Proclaimed Saviors* (Charlottesville, VA: Hampton Roads 2000), p. 21; pp. 21–22; p. 23; pp. 23–24.

24 Paraphrased or paraphrased and quoted from "The Heresy of the Free Spirit," taken from *The Pursuit of the Millennium*, by Norman Cohn (Fair Lawn, NJ, Essential Books, 1957); http://www.dhushara.com/book/cons um/free.htm.

25 Nohls, Johannes, *The Black Death: A Chronicle of the Plague* [compiled by Johannes Nohl from contemporary sources]; translated by C.H. Clarke (London: Allen and Unwin, 1926), p. 208.

26 Wilson, p. 26.

27–30 Nohls, pp. 162–163; p. 163; p. 167; p. 163.

31 Wilson, p. 26.

32 Ziegler, Philip, *The Black Death* (New York: Penguin Books, 1998).

33 Paraphrased or paraphrased and quoted from "The Brethren of the Free Spirit—Divine Immorality," by Paul Harrison, 1998; http://www.totse.com/en/fringe/fringe_science/freesprt.html.

34 See http://www.unf.edu/classes/freshmancore/coreabroad/pictures/2001Albi/Albi-Cathedral-interior-fresco-thedamned-PH1378.JPG.

35–36 Wilson, p. 27; p. 28.

37–38 Paraphrased or paraphrased and quoted from "Freemasonry Watch," by Howard Rand, Digest of the Divine Law; http://www.freemasonrywatch.org/lucifer.html.

[39] Pope Paul VI, June 29, 1972, Homily during the Mass for Sts. Peter & Paul, on the occasion of the ninth anniversary of his coronation).

[40] Paraphrased or paraphrased and quoted from "New About Mormons, Mormonism and the LDS Church," by Kent Larsen, *Mormon-News*, Sept. 9, 2001, References:

- "Mom: Bishop Knew of Pedophile," by Elizabeth Neff, *Salt Lake Tribune*, Sept. 6, 2001.
- "Mormon Church Settles $3 Million Sex Suit," Portland Oregon, KGW TV8 (AP), Sept. 5, 2001.
- "LDS Church Settles Suit, Paying $3M," by Elizabeth Neff, *Salt Lake Tribune*, Sept. 5, 2001.
- "Child Abuse Cover-Up Costs Mormon Church $3 Million," by David Slader, Esq. Press Release, PRNewswire Sept. 5, 2001.
- "Sex Abuse Lawsuit Is Settled by Mormons for $3 Million," by Gustav Niebuhr, *New York Times*, Sept. 5, 2001.
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- "Church Settles Abuse Case," by Carrie A. Moore, *Deseret News* religion editor, *Deseret News,* Sept. 4, 2001; http://www.mormonstoday.com/010907/N1JScott01.shtml.

[41] Wilson, p. 83.

[42–43] Paraphrased or paraphrased and quoted from "The Pope, the Devil and the Masonic Lodge," by Texe Marrs (?), Living Truth Ministries; http://www.texemarrs.com/071997/popedev.htm.

[44] Http://www.cnn.com/2002/WO.

[45] Paraphrased or paraphrased and quoted from "The Knights of Columbus and the Freemasons"; http://www.geocities.com/Pentagon/2666/KOCandMasons.html.

[46] Paraphrased or paraphrased and quoted from "Sex Crimes Coverup by the Vatican?" August 6, 2003, CBS Broadcasting Inc.; http://www.cbsnews.com/stories/2003/08/06/eveningnews/main566978.shtml.